

BF 851

.S52

Copy 1

LIBRARY OF CONGRESS.

Class. Copyright 1770

Shelf BF851

352

UNITED STATES OF AMERICA.



STOMACH WORKER.

MIND WORKER.

HEALTHY WORKER.

IDLER.

Scrofula, Tumors, Dropsy, Rheumatism, Gout, Apoplexy, Early Death.

Dyspepsia, Nervous Affections, Paralysis, Consumption—Insanity.

Reason, Cheerfulness, Progression, Prosperity, Happiness—Long Life.

Uncleanliness, Vulgarity, Ignorance, Unhappiness, Dissipation, Want—Crime.

HEALTH AND CHARACTER:

WITH

DIRECTIONS FOR THEIR IMPROVEMENT.

— BY —

JOSEPH SIMMS, M.D., of NEW YORK.

AUTHOR OF "NATURE'S REVELATIONS OF CHARACTER," A LARGE WORK ON PHYSIOGNOMY, "A NEW PHYSIOGNOMICAL CHART," "A BOOK OF SCIENTIFIC LECTURES," ETC., ETC.



REVISED AND REPRINTED IN 1879.

Entered according to Act of Congress, August 2d, 1879, by J. SIMMS, M. D., in the office of the Librarian of Congress, at Washington, D. C., U. S. A.

ALL RIGHTS RESERVED.

10-32098

Nature's Revelations of Character; or, Physiognomy Illustrated.

By JOSEPH SIMMS, M.D.

LARGE, handsomely finished, muslin and morocco bound, octavo, of 624 pages, and adorned with 270 engravings by Edinburgh artists, and neatly printed. An exhaustive exposition of the principles and signs of a complete system of Physiognomy, enabling the reader to interpret character by outward physical manifestations, and the forms by which character is disclosed. Published by D. M. BENNETT, 141 Eighth St. New York.

BRITISH PRESS NOTICES.

There is so much ability, so much that is estimable and worthy of note, the book is certain to provoke discussion, and arouse an extensive interest.—*Brighton Daily News*.

To all who wish to study and understand the human nature which passes before them daily, we can, with all confidence, recommend Dr. Simms' volume.—*North British Daily Mail, Glasgow*.

Originality characterizes this voluminous book, while every page is replete with scientific observations that at once make it one of the most interesting and valuable publications produced in modern times.—*The Northern and Eastern Examiner, London*.

This is one of the most important contributions to the science of physiognomy, which has appeared for many years. It records many hundred useful observations, illustrated by a large number of wood-cuts. It is popular and simple in style, and well worth its cost.—*The City Press, London*.

Dr. Simms' contribution to the science of physiognomy is the most important that has appeared for many years. There is much that is valuable and interesting in this work, and we hope it will attain a large circulation in this country, as it is calculated to be useful to the beginner as well as to the advanced student in physiognomy.—*The Daybreak, London*.

The author is a great observer and a great traveller, well versed in science in its various departments, and is known as one of the most interesting lecturers we have. There is nothing in this book which offends against good taste. It is as harmless as well as a valuable contribution to literature, and one which should be in the library of every student of human nature, every phrenologist and physiognomist.—*Human Nature, London*.

Has devoted twenty years of his life to the study of physiognomy, and for this purpose has travelled over all parts of the United States and Europe. He has produced a book embodying the result of a vast number of observations in that universally useful science, physiognomy. The result is a pleasant book, which will amuse, instruct, and enlighten the mind, and purify the affections.—*The Rock, London (a religious paper)*.

This work, whilst a treatise on physiognomy, is something far more; it embodies the result of nearly twenty years of study and observation by the author. This we may say, the student of anatomy would learn much from Dr. Simms. With an industry, which it is to be hoped the sale of this book will amply repay and reward, the Doctor has taken his subjects for illustration from every quarter of the globe, and not only from man, but also from members of the brute creation.—*The Temperance Star, London*.

Observant men of all ages have noticed a certain correspondence between the configuration of living beings and traits of character or disposition possessed by them; and that this correspondence should receive its highest expression in humanity is only what might be expected. Yet it cannot be denied that the subject is of importance. This work contains evidence of shrewd observation on the part of its author, with anecdotes and copious illustrations of the subject-matter, by the portraiture of individuals more or less well-known.—*The Lancet*.

We all receive impressions, favorable or unfavorable, from the faces we meet, and yet, with this general belief in the indication of character by the face, there are few who take the trouble to become acquainted with the principles which underlie the science of physiognomy. We are glad, therefore, to see a work on the subject by Dr. Simms, in which, while treating the subject in a scientific spirit, he seeks to make it sufficiently popular to interest the general reader. The style is good, the composition simple, and the meaning clear.—*The Hamilton Advertiser, Scotland*.

We have now before us a work treating not only of noses and other features of the face, but of the whole human frame. He regards the bodily frame so correlated to the mental and moral constitution of man, that, if properly considered, it may always be found to afford sure indications of what that mental and moral constitution is. It would unquestionably be of great importance for any man to possess this power of thus estimating the characters of all around him, and might be the means of securing safety in business transactions. We have had much pleasure in reading Dr. Simms' book, and in looking at the many engravings with which it is illustrated. There is in the book unquestionably much of original and curious observation.—*The Edinburgh Courier*.

His design has nothing absurd in itself. He has no special craze that we can discover, and he can even talk of his undertaking in a manner not inconsistent with his knowing how to set about it. He states in effect that every feature of a human being has a history and meaning of its own—if we could only find them out—which is quite true; that certain rough inferences, founded on this belief, are already acted upon to some extent by mankind in their dealings with one another, which is also quite true; that a special aptitude for making such inferences, in other words the gift of reading character, is of great use to those who possess it, which is also true; and that knowledge of this kind is capable of being made scientific, which we think is also true. We can see no reason why physiognomy should not some day become a definite and useful branch of the science of human nature.—*The Saturday Review, London*.

This work comprises a system of character-reading, founded on scientific principles, which will be found more true from traditional folly and warped by-gones than anything of the kind that has hitherto been presented to the public. The book, in fact, is the first that has left the beaten track of arbitrary and misleading deductions, and followed the footsteps of Nature alone in its outward manifestations of inward character. It is unquestionably a work of transcendental ability. No public library or private house should be without a copy; and we are persuaded that a general adoption of its precepts would result in the promotion of virtue, the suppression of vice, and an ultimate heightening of the status of mankind. We are convinced that the first time when physiognomy will, like other kindred sciences, be taught in our schools; and Dr. Simms will perhaps be as well paid the desirability of a condensed work from his hands, adapted specially for the use of our schools and colleges.—*The Free Press, London*.

The book is worth more than a mere treatise on Physiognomy. It recognizes the truth too long ignored by thinkers who have dealt with the subject, that the whole of the parts of a compound organism such as the temperamental characteristics, are mutually dependent, and are each indicative in measure only of the temperament and character of the individual. Hence Physiognomy is dealt with by Dr. Simms in close connection with animal physiology, and there is no attempt made to sever what was naturally bound together. Not only is the basis from which the writer starts the true one, he deals wisely with his subject. It is as he eventually has to treat of what experience has shown to be valuable from the researches of his predecessors in this field of investigation, to base his arguments as far as possible on admitted facts, and to introduce his own views when needed for the formation of ascertained truths into a clear and connected system. The manner by which he has performed his task is worthy of warm approbation. His work is a mass of information, his arguments are subtle and ingenious, and he presents a series of conclusions, the vast majority of which cannot be called in question. The book is a thoroughly good one. It calls attention to a science yet in its infancy, but the creation of which is universal as society itself. The ordinary

[Continued on 3d page of Cover.]



*BENJAMIN FRANKLIN—A Philosophical and Patient Face, evincing Small Physical Order
and worthy Economy.*

A RECORD OF THE HEALTH AND CHARACTER OF

MARKED BY J. SIMMS, M.D.

N. B. This book is intended only for whom it is marked; his or her state of health and how to improve it; or the manner of regaining it if lost. It points out also the weak traits of character and the best means of strengthening them; the excesses and the modes of repressing them. The pursuit for which a person is by nature best adapted; the conjugal or matrimonial partner most suitable to conduce to happy results, etc.



REV. DR. VAUGHN, AN EMINENT ENGLISHMAN.

FACIAL MANIFESTATIONS OF THE FIVE FORMS.

That entire part of the above face, enclosed by the line and indicated by No. 1, is the facial representation of Form I, the Abdominal Form.

The space on the face enclosed by the line, and marked 2, represents Form II, the Thoracic Form.

That portion of the face marked 3, represents Form III, the Muscular and Fibroid Form.

Form IV, the Osseous or Bony Form, is evinced by the size of that part of the face enclosed by the line, and marked 4.

The figure 5 indicates that portion of the head and face above the line where Form V, the Brain and Nerve Form, is most apparent.

The above explanations apply to the cut on this page.

1.—Abdominal Form.

Large Abdomen, Wide Mouth, Round Chin, Puffed Cheeks and Lower Face, Abundance of Soft Flesh, Sleepy-Looking Eyes, Slow Movements, Round Build.

NOTE.—The first two forms in this book belong to the vegetative department of man; all vegetable life digests, breathes, has circulation and some degree of warmth; the last three forms belong to the animal nature of man, consisting of motion, strength and feeling.

SUBDIVISIONS OF THE ABDOMINAL FORM.

As nature has divided the abdominal form into two great departments, the stomach and liver, it is well to recognize and follow that natural division in analyzing character; but the true student of nature will make no divisions where nature has none. When the *stomach* predominates in action and strength over the liver, in mankind, the cheeks appear sunken, the temples are always somewhat and sometimes greatly sunken, the skin of the face slightly discolored in patches, the white of the eyes yellowish, the mind is undecided, irresolute, gloomy, irritable, dissatisfied, uneasy, hard to please, illhumored, grave, serious, solemn, demure, easily disheartened, wanting in energy, pensive, melancholic, readily discouraged, always more blithe and joyous on pleasant days, and greatly affected by the weather and the surroundings. In an organization where the *liver* is relatively stronger and more active than the stomach, the skin is of good color, the white of the eye presents a firm, clear appearance, cheeks plump, step elastic and firm, full temples and the skin of them clear and well filled with red blood; the mind is contented, of good cheer, free and easy, youthful debonair, vivacious, jocose, sprightly, lively and prompt. All of the other forms are subdivided and the divisions are explained under their appropriate headings.

1. Nearly devoid of vitality; a thin skeleton.
2. The digestive and assimilative organs are very weak; hence liable to wear out prematurely; are wanting in the social element; would appreciate a secluded country residence better than city life, or animal enjoyment; delicately made, easily annoyed; there is far too much excitation and drainage in this system.
3. Possess an unstored, meagre, spare, frame, with an insufficient stock of life-power, the secretory and excretory functions are torpid; the mental efforts may be rapid but they lack sustainment and vigor—are uneasy and apt to worry over trifles.
4. Lack flesh and blood, and suffer hell when digesting, which causes tenuity of figure; deficient in vital energy; care little for physical ease, yet with plenty of sleep and husbanding the nutrient strength may accomplish much good work, and eventually gain in flesh and become more genial and placid.
5. Having adequate, nutritive juice and vegetative life for usual pursuits, are thereby qualified to endure much, although slightly made; dinner is not what such minds worship; likely to overdo.
6. Happily balanced in the nourishing and supplying department; are neither too fleshy nor too thin; the vegetative and digestive forces are amply capable of furnishing a fair amount of nourishment; such systems require excellent care.
7. Have vital juices required for ordinary exertion, fraught with a fair share of life force; capacitated to enjoy animal pleasures and comforts, yet excess would soon break such a body down.
8. The rosal secretions suffice with judicious use to carry this frame through all necessary and useful undertakings; although not bulky and massive, yet the metal is of good quality; can work off flesh as rapidly as take it on; usually busy.
9. The fullness, moisture, and plentitude displayed in this figure, are indicative of magnetic sociality and companionship, if circumstances are favorable; are well nourished and enabled to relish well the material things of earth.
10. Such systems produce an abundance of rich, nourishing blood, giving promethean life and vitality; hardships, trials and the frowns of fortune are endured nobly; often fond of ease, yet position in life and surrounding conditions may not admit of much leisure.
11. Burdened with too much soft flesh, lymph rheum, serum, water, and bid fair to become more corpulent and plethoric; fond of aquatics; often relish eating, drinking, and the pleasures of the senses; not so healthy and strong as the plump appearance denotes; slow to anger.
12. All such persons drink quite freely of water or other liquids; extremely succulent, juicy, corpulent, and obese, with an unusual inclination to become more lymphatic, ventricose, fleshy, *embonpoint*, and constitutionally averse to motion and labor, unusually genial and contented; not easily excited, yet dreadful in wrath when angered; persons of this type are often heard to say, "If you don't wish to be run over, get out of my way;" and thus they feel immoderately; quite magnetic; look keenly to self-interests. The diseases to which this form is most liable, are: fatty degeneration of the heart, liver and kidneys; water in the chest—from which Charles James Fox died; he, and others mentioned below, had a marked predominance of the abdominal form; inflammation of the bowels, which caused the death of David Hume; tumors—Thomas Crawford had tumor in the eye; dropsy—of which died Queen Anne, John Bell, James Hogg and Bayard Taylor; Scrofula—which afflicted Samuel Johnson, as did dropsy; gout—from which died Milton, William Pitt, son

of the Earl of Chatham, Robert Peel, W. Congreve, Thomas Gray, and the same disease afflicts Garibaldi and Spurgeon; morbid drowsiness and excess of sleep—as in Crassus, the rich, a distinguished and very fat Roman; *cutaneous anaesthesia*, or impaired sensation; apoplexy—of which died Henry I., Emperor of Germany, Don Alphonso VI., of Leon and Castile, Matthew Henry, Joseph of Paris, Charles II., of England, George I.; Wm. Penn had three apoplectic fits, which impaired his intellectual faculties, six years before he died; Payton Randolph; Catharine II., James Deacon Hume, Cabanis, Malpigi, Ramazzini, Audra; Edward Bright, of Malden, England, weighed 648 pounds, was 5 feet 9 and one-half inches high, extremely abdominal, always subject to inflammation in the legs, and fevers—he died of miliary fever at 30 years of age; he had a remarkable appetite and drank a gallon of beer each day; by occupation a grocer; miliary fever, inflammations and carbuncles often afflict this form; Henry VIII. of England, had many of the latter, and he and William the Conqueror were highly abdominal—the latter died partly from enormous fat.

A. Take care to masticate slowly plenty of plain, easily digested food, and wash it down with copious potations of water. After meals throw the body into an easy chair, with the feet raised, and induce sleep; or, lie down to rest and take it easy. All slim literary men especially require to let the system often fall into a state of repose. When a child's abdomen is relatively small and weak, restrain and curtail his studies, and all exercise of a violent character; but stimulate the eating and drinking tendencies. Avoid everything that interferes with the cultivation of good temper. Keep the mind serene and free from disturbing passions. Attending to these hints, Nature will round out the slight figure and abolish the straight lines and angles of the thin form; giving as much of the abdominal form as is necessary for the equalization of the faculties.

B. Keep the mouth closed, the eyes and ears wide open; sleep on a hard mattress, never exceeding six hours in the twenty-four; restrain the eating and drinking tendencies to the utmost point, short of imitating the Frenchman's horse which just died on attaining to the point of living on one blade of grass each day. Avoid milk, beer, sweet wine, fresh beef, eggs, sugar and butter, as well as all oleagenous and carbonaceous substances. Use water only for drink. Work earnestly with limbs and mind; cultivate the society of lively, active, sprightly persons, who will, by the power of sympathy, assist in overcoming the torpor of your mind. Like Cobb, the famous pugilist, exercise as he did when he went to Scotland to fight Molyneux; or as Captain Barclay, who steamed off 33 lbs. of his carcass in a walking match of 1,000 miles. A Leith merchant climbed every morning to the top of Arthur's Seat, a hill 822 feet high, about 3 miles from Leith, and thus succeeded in reducing his corpulent physique. Doctor Cheyne, of London, got rid of 140 lbs. of flesh, and lived to a good old age, by restraining his appetite and taking a good deal of exercise. Let these be encouraging examples. By such means one will not only reduce superabundant flesh, but will also improve the beauty of person, and if to these moderatives are added friction of the body, it will greatly help the desired reduction, and at the same time preserve the system from gout and apoplexy. The secretions will be duly proportioned, fatty redundancy removed or prevented, the skin rendered smooth and elastic, and the complexion will become soft, clear and wholesome.

II.—Thoracic Form.

Large Chest, Nostrils Capacious, Cheekbones Prominent, Throat Full, while the Abdomen and Brain are comparatively Small; Pyriform, or inverted Pear-shaped Body.

SUBDIVISIONS OF THE THORACIC FORM.

Nature divided the Thoracic Form into the *Heart and Lungs*. As the lungs make the blood arterial or light red, and in that condition it is found in the arteries, it follows that the lungs and their power is represented by the arteries and the amount of light red blood contained in the system. The signs Nature gives when the *lungs* are predominant over the heart are, bright red lips, light colored and healthy skin, with red cheeks when young; large, prominent nose and cheek bones; animated look, joyous countenance, sprightly step; the character is determinate, excitable, transitional, mobile, brisk, vivacious, bustling, astir, uneasy, and business-like. When the *heart* predominates in power and activity over the lungs the veins will be prominent and full on the hands and elsewhere; sallow or pale skin; open nostrils; slow, steady step; old look; a studious, reflective cast of mind; slow to start, but possessed of great energy when under way; are somewhat profound and sustained by remarkable enduring powers. The *venous* system is stronger than the *arterial* system when the heart is relatively more powerful than the lungs.

1. In respiration and circulation bearing close resemblance to the snail and sloth, hence the timidity and lack-a-daisical passiveness.

2. A torpid, absorptive nature, constantly take cold, and are thus unprotective and deficient in energy; neither cordial nor soul-stirring—not electric.

3. A weak heart, with fluttering and irregular pulse; respiration hurried and imperfect; greatly affected by sudden changes of temperature; difficulties look like mountains; pen-sive, serious and plodding.

4. Cutaneous circulation being poor it renders the skin inactive and unhealthy; are subject to headache; often feel wearied, and can find no better life-preserver than the will.

5. The lungs and the vascular system are not very strong, liable to a cough, too cold for the Arctic; neither very tough nor voluptuous; dispirited when overworked.

6. The arterial and breathing forces are moderate; are neither as warm as a chicken nor cold like a frog; the warlike tendency is not a controlling impulse in this nature.

7. Have neither large nor powerful chest; are well equipoised between listlessness and intense ardor, yet quite active at times when aroused.

8. Enjoy physical action very well, yet can govern the desire for excitement; with active passions and sturdy impulses, and rather easily elated by success.

9. The element of air enters largely into this system; with care will not be subject to lung consumption; aspiring mentally, and bent on accomplishing high aims; hard to foil.

10. This respiration is full, deep and invigorating; an elastic, springy, active frame, with firm muscles and bones, which give great activity of body and mind; not easily overcome and will not submit to others or circumstances until compelled; joyous and youthful in body, and aspiring and impulsive in mind, with an indomitable energy that ever pushes one forward to greater tasks and nobler efforts.

11. In one with such enormous strength of heart and lungs, all impure air and noxious gases are highly inimical to life, because they are so largely taken into the blood that they poison it in a large degree; fond of active pleasures in open air; easily elated by success; generally good feeling, yet high tempered when aroused to anger; rather warm, glowing and eloquent, and at times profound and argumentative; more intense, zealous and ardent than discriminating or logical; a mind incited by many momentary and good motives, and will grow better with age.

12. This may be appropriately termed the æriform, from this life depending largely upon the atmosphere and a congenial climate; such breathe much and have great strength of heart and lungs, surcharged with electricity; full of vigor and energy; are volatile and fluctuating, zealous, ardent, confident, magnanimous, generous, animated, elastic, playful, imaginative, fond of amusements; great elation of spirit at times, which is the prelude to days of darkness; have warm attachments and great love of physical action, field sports and the intense excitement of crowded cities and business life; overflowing with courage. The tendency of this form is to the following diseases: *hypertrophy* of the left ventricle of the heart and other diseases of that organ; Bright's disease of the kidneys, as in George Peabody, Charles Dickens and Napoleon III.; pneumonia, pleurisy, cerebral and pulmonary congestion; inflammation of the lungs, and rupture of the heart, as in George II., and Maffat the Irish revivalist.

A. Run, ride, row a boat, climb hills, mountains and church steeples. Dr. Baynard, of Bath (England) had weak lungs, and living on low ground, he became consumptive, if not in confirmed phthisis; but he cured himself and became at least in this respect strong and healthy by almost constant riding. Fly, then, from the sea-level and seek the mountain heights; wal k erect and forego serious thinking, and give yourself up to amusing thoughts, or the conversation of agreeable friends; use both bathing and friction of the chest, and it will certainly expand as any effect will follow its cause. Read aloud an hour every day; sing, if possessing any ear for music, and breathe deeply all the air possible. Use dumb-bells, play at shuttlecock if you can find an antagonist, and fight a shadow rather than remain passive.

B. The very intensity of the fires within this form may destroy the life they were intended to preserve. If, therefore, this form is too energetic, burning up too much material through the size and powerful action of the lungs and heart, live much within doors, creeping into the cellar rather than up to the garret; sit still for some time daily, and prosecute intellectual studies. Eat heartily, chiefly vegetables, avoiding animal food and fermented liquors. Invite sleep and shun all occasions of excitement; but especially keep away from the activities of war, and whatever and every kind of strife.

III.—Muscular and Fibrous Form.

This type Broad rather than tall, the Neck short, the Forehead low, the Nose flat, the Ear short, the Eyes prominent, the Wrinkles on the Face deep and perpendicular.

SUBDIVISIONS OF THE MUSCULAR FORM.

A person having the *involuntary* muscles (which are those not subject to the will, such as those of the heart, lungs, respiration and stomach) more powerful than the *voluntary* (those muscles which move by the will) have relatively small hands and feet, wide head and jaws. short ears, large full, thick body, short, tapering limbs, quick of motion, not fond of manual labor, high temper, acute, keen, crafty, cutting, piquant, fond of music and dancing, averse to persevering study, prone to ardent love of the opposite sex; with bias for business and social enjoyments.

In persons where the *voluntary* are relatively larger than the *involuntary* muscles, the individual has rather large frame, limbs, hands; spare body; flat chest; narrow, long, high head; long ears; possessed of considerable strength; has a tendency to gloomy forebodings; fond of traveling, if not obliged to walk; emotional, quiet in manners, unobtrusive, patient, cordial, warm-hearted, yet philosophical and profound.

1. There is scarcely any muscle in this frame; harmless as a butterfly, useless as last year's rainbow, would not kill a flea or outrun a snail if possible to help it, but would yield to every whim of everyone rather than make the least exertion—laziness personified.

2. These limbs are very weak and feebly braced; the good Lord only knows for what this body was formed; easily wearied, always sighing and groaning, weak and spasmodic in all thoughts and movements.

3. It requires effort for this frame to labor, possessing little strength, yet feel stronger than thou art in reality; this weak body clogs the mental nature.

4. These muscles are weak, perhaps depleted from lack of proper exercise, are master of some strength, though too little for great efforts; often feel relaxed, unstrung, enervated, sinewless, flagging and exhausted—soon weary.

5. Where physical power alone is required this thin frame cannot excel; at one period of life were perhaps overworked, or perchance did not take sufficient exercise; may exhibit considerable activity; yet are unfit for heavy manual labor; not very powerful, though with due care may wear a long time.

6. Possessed of sufficient muscular power for every day undertakings; slender and narrow frame, and at times when excited are very active; should guard well against taking heavy lifts or overdoing:

7. Endowed with a fair amount of muscle; naturally tough enough for common exertion, yet are unfit for the heavy drudgeries, and should abjure them; may profitably engage in some active, light, mental employment.

8. Can work and accomplish quite well, or strike a severe blow; the body and the shoulders are sufficiently strong to give physical stamina; are more graceful than brawny.

9. There is an excellent share of vigor in these muscles, perhaps have been overtaxed with exhaustive cares or done too much work first and last, and from that reason the infirmities of age will creep on earlier; instinct with considerable activity and native strength.

10. Have tense Cyclopean muscles, fraught with more strength than it is well to use; a vigorous constitution, full of sturdiness and pith; are capable of much physical exertion; endowed with strength and clearness of mind; are intense and fearless, with an opinion on every subject, though too politic and wise to always freely express all of those ideas.

11. Wonderful muscular strength girds this adamantine frame, and invigorates the great powers of physical endurance; rarely feel tired; likely slow to anger, but when aroused or excited the innate lion force wells up sufficient to overcome all opposition; think far more than is ever uttered.

12. The prodigious force, spring and tension reposing in these muscles, fibres and sinews enables one to work and think almost perpetually without breaking down. A Hercules in bodily power and self-will; a natural magnetizer; when opposed will go contrary to the desires and opinions of others; are eager, fervent, intense, penetrating and capable of strong attachments; if educated, are a bold thinker. Inclined to *remollescent*, especially red, acute, or inflammatory softening of the brain, of which Mendelssohn died; cramps; neuralgia; acute rheumatism; muscular exhaustion; bilious colic, of which latter Zachary Taylor died; sunstroke—Henry Torrens, an Adjutant General of the British Army, received a sunstroke; dumb ague, intermittent, remittent and other fevers; Alexander the Great died of a fever, and was extremely muscular; Phillip III., the Hardy, died of a fever, also Leopold II., Shakspeare, Oliver Cromwell; Alexander I., Emperor of Russia, died from intermittent fever; Mary I. died of a fever; also Lord Thomas Fairfax, Lord Byron died from malarial fever; dysentery, which caused the death of that remarkably muscular and strong man, Giovanni Belzoni; also Cardinal Wolsey, Henry Havelock, David Livingston, Brigham Young.

A. The grand remedy is exercise. Take it early in the morning, say from 6 until 7 in summer, and as early in winter as it is light. Let it be walking, riding, running, jumping, fencing, using dumb-bells, lifting, or playing at any active game. Sponge the body from head to foot with cold water the first thing every morning, then rub the skin quite dry, and brush it thoroughly until it glows. Take plain food and avoid all kinds of pastry and confectionery, such as pies, puddings, preserves, pickles and sweetmeats. Let no day pass without spending some time in the open air, but allow rest sufficient. Cyrus understood the secret of muscular strength when he made it a law among the Persians that no one should eat except after labor. If becoming too thin under this regimen, exercise less.

G. Few men or women in this degenerated age have more muscle than brain or body in proportion, and of all the forms this is perhaps the least likely to require restraint. But this individual may have been a person strong to labor physically, and innured to earn the bread by the strength of a pair of brawny arms; by good luck may have been left a fortune, or from other circumstances may deem it desirable to become softer, more refined and intellectual. If so, it is necessary but to reverse the regimen prescribed above under A. Exercise little, devote the time to reading and thinking, and seek recreation in those lighter pastimes which demand nicety and delicacy rather than strength.

IV.—Osseous or Bony Form.

Shoulders Square, Hollow or Flat Temples, Cheek-bones, Knees, Wrists, and Knuckles Prominent, Figure Generally, but not Always, Tall, Oolong, Square Make.

SUB-DIVISIONS OF THE BONE FORM.

The bones may be classified under two general heads, namely: the *Short* and the *Long*. When the bones are *thick, heavy and short*, the hands are short and thick, shoulders massive,

wide and square (a word of caution may be appropriately introduced here; when the person is thin and the bone form appears predominant, and the neck is long, with very drooping shoulders, running down from each side of the neck similar to the roof of a house each side of the ridge, such persons have the muscular form predominating over the bony form and may be and generally are dishonest); large square chin; jaws heavy and broad; brow full immediately over the eyes; person of medium height or short, and the character that this condition and form of body gives is a tendency to speculate in cattle, live stock, lands, real estate, and to engage in manufacturing, mechanical jobbing, contracting and other heavy industries where trading is joined with mechanism. *Long*, slim bones make the figure tall, relatively slim, with broad shoulders, long, straight fingers, brow projecting immediately above the eyes; the mind takes the direction of nature, philosophy and science combined; therefore they have talent for geology, philosophy, zoology, physiology, comparative anatomy, natural history anthropology, physiognomy, mathematics, chemistry, botany, astronomy, and become good naturalists, reformers, generally free thinkers; Prof. Richard Owen, Charles Darwin, Prof. Fawcett, M. P., Dr. Wilder, Gen. Sherman, John Sherman, Prof. Morse, Lafayette Washington, Jefferson, Walter Scott, Lincoln, each being relatively very tall, and represent this last division of the bone form.

1. An insignificant looking little mortal, as restless and unstable as a leaf driven by the wind, are given to trifling pursuits and "pernickety" ways.

2. The bones being thin and dwarf-like, as they are here, render one more active than enduring; the burdens of life would rest heavily on such a tiny creature; many bright fancies lure this mind onward.

3. This is a frail, delicate frame, with small hands and small feet; very little exertion wearies this person; softness and failure of strength mark this form as harmless and defenseless—are stirring, spry, smart, nimble, agile and light footed.

4. Quite weak in bone power, if this would be spindle-shanked; more of the earthy would enable this person to engage more profitably in the world's great enterprises; are a sylph-like, graceful figure, full of fine thoughts, images, and sparkling ideas, more impressive than impressive.

5. Nature formed this structure more for a fine thoughtful occupation than to plod or toil as a hewer of wood or drawer of water; are active, brisk, quick, and ever on the alert; more given to pleasant than to vigorous thoughts, with images more glowing than sublime.

6. The bones of this organism are not very large; this frame exhibits more grace than power; may be assiduous and diligent, but to drudge or drone away time does not besit this nature; are alive, vivacious, spirited and in earnest.

7. The osseous frame in this body is fairly well developed, sufficient to sustain it in ordinary efforts; can accomplish much mental or physical labor; neither inert nor over assiduous; not apt to lag or loiter when there is on hand something useful to accomplish.

8. Excellent bone structure; can bear up under great trials, and suffer patiently without sinking; keenly alive to the useful and practical which frees this mind from vague theories and lends stability to its projects.

9. The bones are strong, of good texture, not liable to fracture, and are a permanent fund for the support of this character; can use the framework to advantage; charged with natural solidity of mind, continuance, fortitude, mettle, toughness, and when well can bear great labor or trouble without sinking, and if rightly brought up will prove useful in society.

10. Have considerable ability to grapple with difficulties, more solid than showy, may not fidget and bustle about so nimbly as persons with lighter bones, yet when entering the heavy industrial departments, or any of the useful avenues of life, will be certain to go steadily, perhaps slowly to the consummation of the project; have a strong constitution and a frame in which the bones are not easily broken; unalterable, efficient, steadfast, and cannot be readily influenced by other minds.

11. Capable of enduring camel-like; very little rest refreshes this long frame; slow to start and never particularly agile; ever undrooping, unintermitting and indefatigable when once fully interested; quite determined and inflexible in general intentions; plain, practical and direct, with a clear, far-seeing mind.

12. Here are extremely large, long, rocky, infrangible bones, which give a tall, lank, dry, husky, sapless appearance; this supernal and stalwart frame accompanies large hands and large feet, and renders one slow to think and act, yet causes this person to be thorough, grave, philosophical, meditative and metaphysical; not so well favored, graceful, spruce, or handsome as some, yet none are more fixed, indefeasible or undeviating; can endure pain with calmness; liable to be obstinate under great excitement. The bones when predominant lay one open to chronic rheumatism; morbid state of the spleen, liver, stomach and bowels; colds of which Francis Bacon and Washington died; vitiated secretions; impaired digestion, flatulence, constipation, piles, *periostitis*, *ostitis*, enlargement of joints, granular degeneration; gravel, which afflicted Walter Scott very much; stone, one of which was found after death in Sir Thomas Adams, which weighed twenty-five ounces; disorders of the bladder, one of which caused the death of Newton, whose bone form was regnant.

A. Exercise much, but not to excess, in slow, heavy labor, performed in sunlight. That this develops the bones may be witnessed in the hands and bones of every laborer accustomed from youth to heavy outdoor employment. Men born and reared in London, Glas-

gow, Edinburgh, Liverpool, Manchester, and other large cities, especially manufacturing towns, are usually short, small-boned and very often bandy or calliper-legged. These defects arise from the sun being so much obscured by the smoke and fog that the bone growth is retarded. For similar reasons there are more cripples and persons of stunted and crooked growth in London, Glasgow, Edinburgh, Liverpool, Manchester and Copenhagen than elsewhere in Britain or Europe. These cities, from their insular position, mostly near the sea, have many cloudy and rainy days; besides being so densely built and smoky as materially to intercept the rays of the sun. Hence the bones of the inhabitants born and grown in those cities are generally small and weak, the spines and legs apt to grow incurvated and crooked. All nocturnal animals have relatively small bones, as the fox, coon, opossum, etc., that prowls about chiefly after sunset. So are such specimens as the burrowing animals—the rabbit, marmot, mink, musk-rat, beaver, common rat, mole—all of which are more or less hid from sunlight a great part of their time. If too rich or too lazy for manual labor, or engaged in a sedentary pursuit, ride on horseback through the open country, leaving all sunshade at home, and receiving the full blessing of the sunlight. And the advice is—use chiefly vegetable and farinaceous food; this contains lime and the phosphates necessary to the formation of bone, whereas animal food contains little or no bone material. The largest animals are vegetarian; while the carnivorous, as the lion, tiger, lynx, etc., secure bone material by crushing and devouring the bones as well as the flesh of their prey. Those races of the human family that subsist almost wholly on fish and meat, as the Esquimaux and Lapps, are short and small-boned in comparison with the Russians, Swedes and Norwegians. Drink calcareous water. Avoid everything that tends to chill the body or impede the circulation, such as damp, cold, or dark rooms, thin cotton or linen clothing, light shoes and tight dresses, and maintain a free circulation of the blood with fair natural warmth.

B. If the bones are becoming large and the mind sluggish, as is evinced by dullness of apprehension and want of sensitiveness, forego both walking and horse-riding, perform the locomotion in railway cars; sit and study much in shady places. Whenever exercising let it be in some light, active work or games, with lively, small-boned, talkative companions; attend theatres, lectures, and exhibitions where brilliant scenes are witnessed and excitement abounds. Visit museums and art galleries; devote the leisure hours to reading, and never walk out, unless it be after sunset. Thus may one quicken the sensational part of the system and check an excess of bone growth.

V.—Brain and Nerve Form.

Relatively Large Head, Spare Pyriform Face, Slender Neck and Body, Quick, Nervous Movement, Rapidity of Speech, Hungry Look.

SUBDIVISION OF THE BRAIN AND NERVE FORM.

This form is divided by nature into *motion* and *sensation*. In those having the *nerves of motion* relatively stronger and more active than those of sensation, the nose will be wide at the end; thick skin; lower face and back head wide when compared with the forehead; sleepy looking eyes; heavy, strong, and slow in motion; gait swinging from side to side; ears and lips thick; usually low, wide build; these persons are dull in learning; gifted with more natural common sense than polish or acquired habits; not fanciful; slow, but generally correct judgment of physical things; slow to anger, yet terrible and severe in rage; care little for spiritual subjects, and think more of this than the next life; prosy and plodding, yet strong when excited.

In an organization where the *nerves of sensation* predominate over those of motion, as they do when the skin is thin, forehead relatively broad, nose prominent and thin at the end, expressive eyes, thin finger nails, the person has an over sensitive nervous system, and is very acute in the special sense of feeling, and fond of that which appeals to the senses; will start into new enterprises and soon weary of them; imaginative, tasty and can learn much; very spiritual; easily aroused; irritable; petulant, as was the case with Joseph Justus Scaliger; possesses more action than strength of both reason and fancy; emotional and highly susceptible to all surrounding influences.

1. Endowed with little more sensation and warmth than a pumpkin.

2. Whether this body is instinct with the two senses of an oyster or four, like the mole, may be a question, but all the sensations it has are obtuse, and this person cannot feel intensely or keenly with touch or any of the special senses; unfeeling, unaffected, dull, insensible, and a cold, sluggish nature; adapted only to a warm climate.

3. The most offensive effluvia, the greatest aberration of harmony in sounds, unpleasant objects to the touch, vulgarly mingled colors, bitter flavors to the taste, affect this senseless nature very little; slightly excited by external objects; apathetic and callous.

4. Incapable of the keenest feeling; a cut, pinch or blow hurts this person less than would be felt by most individuals; these nerves are deeply buried, brain small, strong body, yet neither active nor delicately sensitive.

5. Possessed of neither intense feeling nor stolidity; nervous ardor will not likely cause this person to entertain a foolish hobby; not capable of making sufficient heat for the bodily needs; the brain is too small to properly nourish the spirit.

6. This nervous system will bear a tolerable amount of pain or hard labor before it will yield or break down; not likely to be troubled with great nervous excitement; are slightly susceptible to surroundings, yet not a very sensitive plant.

7. Have a fair degree of feeling, taction, tactility, palpation and keen touch; here the sentient system is quite under the control of the will; are generally placid and complacent, if healthy, except when deeply wronged; will sometimes become affected and wrought up until tremblingly alive to every cause of provocation, yet a few pleasant words cause this person again to take heart and become composed and serene.

8. The power to enjoy or suffer is very considerable with this person; these feelings are easily excited by external objects, by the varied states of the body, or by new thoughts or strange fancies; have plenty of nerve, hence are not likely to become buried alive in the obscurity of contempt and derision.

9. Possess a well developed nervous system; alive to all manner of physical sensibility; great sensitiveness, perceptivity and acuteness of the external senses render this system sharply responsive to all surroundings; easily impressed with the sorrows and joys of companions, yet may not manifest the feelings freely to others.

10. Enabled to create *nervo-vital*, or brain fluid sufficient for the bodily and spiritual demands; gifted with a lively sense of feeling; highly susceptible to sensations; readily affected by anything which appeals to the special senses; few know how much earnestness such people experience and in what manner they are impressed—can endure cold if necessity demands.

11. This brain is relatively large and sustains the body and spirit well by producing sufficient brain fluid to give life to the body and sustainment for the spirit; the sensor nerves are very large and active, yet the motor nerves are weak, any manner of dissipation would soon ruin this fine, high-strung nervous structure; are very sensitive to pressure; at times readily become agitated, mobile, restless, acute, racy, double-edged, sarcastic, ticklish, full of warm emotions; can attend well to details; likely to have a hot head and cold extremities, because *mal-nutrition* has caused inaction or closing of the *effluent* nerve tubes which prevents the brain fluid from being carried to the extremities, there to give life and warmth.

12. The very best material enters into this brain and this nerve structure, accordingly here is exceedingly rapid and intense activity of the nerve force, which makes this person extremely sensitive; when healthy, this nerve power can ably produce and maintain the heat of the body; are well adapted to resist the depressing action of cold; this is an arid, juiceless, slender frame, yet highly susceptible to enjoyment or suffering; ardent in desires; are gay, sparkling, delicate, spiritual, readily impressed or injured in any way; not hardy; fragile, easily moved to pity, love, hate, fear, imagination; are a fine-grained, restless disposition, excitable, caustic, pungent; talk and act quickly, tenacious of opinions; others take thy magnetism, thereby lessening attraction and health. This form is most guardless against dyspepsia, which killed Philip IV., of Spain, and Charles VI., of Austria; pulmonary consumption, as in Edward Irving; Samuel Phillips, an editor of the London "Times," Napoleon II., Weber, the musical composer, and Charles B. Brown; asthma, as was the case with Alexander Pope and John Locke; intense application, of which Robert Pollok, author of "Pollok's Course of Time," died also, Henry White; melancholy, as was the case with Adrastus, Lambrun, Cowper, Racine, Condorcet, Poe; muscular tremors and debility; *tetanic* spasm; paralysis, which afflicted Pausanias, Lamotte, General Putnam, Henry Hunt, Heine, John Galt; *insomnia* or sleeplessness, as with Paganini and Boerhave; *cerebritis*, *meningitis*, *cerebral* abscess; tumors; chronic, white or non-inflammatory softening of the brain, similar to that of Oscar I.; cerebral headache; *vertigo* or dizziness; insanity, as in Lucretius, Cæsar, Borgia, Tasso, Nathaniel Lee, Edmund Burke, Alexander Cruden, Lambrun, Donizetti, Southey, John Leland, William Cowper; idiocy, as was the case in the celebrated Dean Swift, Marlborough, and Pugin the younger.

A. The functions of the brain and nervous system are liable to suffer on the one hand from luxury, especially in eating and drinking. The great authors of past centuries, the thinkers whose works have immortalised them, were saved from being gormandisers by the poverty which was generally their lot. From overwork, on the other hand, the brain may suffer; the fibres, like over-screwed strings of a musical instrument, give way, as in the case of the celebrated geologist, Hugh Miller. Therefore, if deficient in brain and nerve power, and wanting in sensitiveness and susceptibility to the higher class of emotions and impressions, eat sparingly of plain food, especially avoiding heavy suppers. Secure a proper amount of sleep, and force the mind to study something for several hours daily, attend sensational plays, fairs, brilliant assemblages, musical entertainments, polite parties, gorgeous and exciting scenes, fashionable weddings and first-class funerals, visit flower-gardens, museums, galleries of art, and fully enter into all the bustle and gaiety of fashionable life. Select whatever the mind is likely to become most interested in, and persevere in applying the mind to it until application becomes no longer difficult. The fruits and cereals, especially oats in the form of meal made into porridge or cakes, are better for sustaining nerve power than animal food.

B. If, on the other hand, the mind is becoming too susceptible, too sensitive, irritable, poignant, satirical, and drastic, or have injured the nervous system by overwork or dissipation, then devote the entire organism to physical labor or recreation and cut off some hours

from the sensational exercises. Keep as much as possible in the open air, and eat sufficiently of whatever proves to be digestible. If there is any subject to which the thoughts are apt continually to recur and there to dwell until the mind and body become restless, agitated and uneasy, force the mind to apply to some occupation or pastime that will divert it from such thinkings. Seek complete isolation from every species of excitement. Sleep, eat, exercise; but avoid sedentary habits.



Disease.



Health.

HEALTH.

1. Corruption is at work in every part of this physical system.
2. Disease has made sad havoc with this constitution—are healthless.
3. The foundations of this life are slowly giving way; wanting health.
4. Though able to move about, the vital powers are weak; the thread that holds soul and body together is so fretted that it is ready to break with the slightest tension.
5. The functions of this physical life are not in a state to be relied on; and like a dirty watch the vital system is in danger of coming to a dead stop.
6. Though this physical system has been overtaxed, still with care its vigor may be restored.
7. A medium place between a strong and a weak constitution this person holds; excellent care, however, may enable this frame to last to a fair age and enjoy a tolerable degree of health.
8. Guard this system carefully against the approach of disease; having no health to waste in dangerous gratifications.
9. Here is a fair share of health and strength; not such, however, as will bear to be trifled with, either by overwork or excessive animal indulgences.
10. Possessed of more than average health and soundness of constitution and salutary vigor of the intellect.
11. Here is a sound organization, betraying no appearance of decay or disease; enjoying healthiness in each bodily power and efficiency of mind.
12. Are in the condition of the most perfect health.

A. Pure air is the first vital necessity for this system; hence thoroughly ventilate both the sitting and the sleeping apartments. Be out of doors as much as possible, and never occupy a small room long at a time. Avoid malarious localities, but especially do not reside near a burying-ground or slaughter-house, an oil-refinery, or any other factories that emit foul odors.

By exercise increase the respiration, and sponge the whole body frequently with cold water, if possessed of animal heat enough to endure it; but if cold and weak, use tepid water. This will cause the skin to assume a healthy color as well as remove stiffness and eruptions from it. To the same end, if the skin seems out of order avoid animal fat of all kinds, sweets, stimulants, and use chiefly fruits and vegetables.

Ride on horseback an hour daily, if possible, and frequently take pedestrian trips into the country; clamber up the hills and mountains; dance, run and roll about with a dog; avoid too close study, and shun the debauchery of sloth and inaction. Remember the physical laws of God are as sacred as the moral, and must be kept inviolate, in order to make the blood pure, and impart tone and vitality into the solids of the organization.

Regulate the dress with reference to health and comfort rather than appearance. Do not become a peripatetic museum of fashionable costumes. Remember that thin shoes help one

on most rapidly to an early tomb Many a man has taken cold by changing his boots for slippers on entering his home, and the cold has become a fever and ended his days. Underclothing whether woollen, cotton, linen or silk, should be white, because it does not radiate the heat like colors, nor does it contain poisonous matters, as some colors do, to the great injury of the constitutions that are susceptible in this respect.

Sleep, take as much of this real balm as possible, and if wide awake keep the mouth closed, especially when sleeping, both to prevent nightmare, and because the mouth, more rapidly than the nose, inhales poisonous vapors and exhalations. If liable to somnambulism, eat something light before retiring, and as far as possible rub the body all over with the hand, or a flesh brush. Adopt the habit of Dr. John Hunter, the celebrated Scotch surgeon, whose practice was to indulge in half an hour's sleep daily after dinner. Dr. Willard Parker, a talented surgeon of New York, allows nothing to prevent his sleeping one hour after dinner. Reader! do thou the same. If the stomach is weak sleep in a reclining posture in a soft, large arm chair. Those who have strong stomachs experience no inconvenience from a recumbent posture. Dr. Abernethy, the famous physician to the Prince of Wales, always threw himself on the hearthrug for a snooze after dinner, and refused even to his Royal Highness to elevate himself until he completed his siesta. But remember to allow no new pleasing thoughts to fascinate the mind before bed hour.

Overwork and constant thought must, if possible, be avoided, the cowardly rascal disease seizing first and chiefly the weak parts of the body, to preclude which one should endeavor to keep every organ, but specially the blood itself, in a strong and vitalized condition. If the memory begins to fail, the strength to decline, the mind to wander, change the place of residence and mode of living; take a lesson from migratory birds; seek a cooler climate in summer and a warmer in winter; eat and drink what agrees best with the stomach, and thou wilt find thy symptoms more tending towards soundness and health.

Cultivate kind and virtuous dispositions. Bear in mind that the possession of fear and anger weakens the heart, deranges the nervous system, impedes perspiration, hinders the proper action of the bowels, and prevents healthful secretions and excretions throughout the entire frame. With an adamantine will determine to gain a perfect command over the angry passions; resolve to conquer every fear, and allow no weakening gloom or extreme anxiety to burrow within. As strenuous exertion is required to break an ugly colt, so does it demand unyielding resolution to manage a fractious spirit. Sadness banish, but hope and joy cultivate; for these exert a pre-eminent power in preserving health and longevity as well as on worldly prosperity and advancement. The cause of life-force is, however, cheerfulness, and also its consequence, and will be promoted by all the means already mentioned. To these may be added, although already implied: keep much in the sunlight; avoid dark, dank and ill-ventilated places, eschewing all useless demands on the vital forces, and cherishing the hope of a happy immortality. So may health shed its ennobling influence over many years of useful and health-inspiring life.

B. As no one suffers from an over-abundance of health, except those who abuse it for immoral purposes, it is unnecessary to give directions for its inhibition. The abuse of such a blessing is a transgression against all law, human and divine.

CLASS I.—Supplyant Powers.

For signs and principles of the faculties see "A New Physiognomical Chart," also "Nature's Revelations of Character or Physiognomy, illustrated," by J. Simms, M. D.

Philovita.—Love of Life.

1. Care naught for life and often premeditate suicide; look upon death as a relief from the toils and cares of life; would like to be obliterated if it could be done without pain; the anxieties of life to thee are a great burden.

2. Have a feeble hold upon life, and would give up readily under disease or injury; care little for life and have no horror about being blotted out, for it is a pleasant thought to this mind.

3. Enjoy life, yet have no anxiety about living; if diseased or low in sickness, would not care which way the scale of life turns; cannot withstand much ill health; occasionally the thoughts of death steal over the mind and cause a cold chill and a shudder, which are only momentary.

4. Rather stolid and indifferent about life or death; gifted with some, though no great tenacity of life; would like to live for friends and in order to improve, aside from which to thee it is of small moment when the soul departs from the body.

5. Under great trials and perplexities life becomes a burden and the world a sea of trouble and clouds, void of a ray of attraction or pleasure; strong temptations to suicide arise, but a sense of religious duty will likely prevent its accomplishment.

6. Desire to continue in life and be exempt from death; to enjoy life and be in a state of happiness, yet have no fear of dying; this mind is a vivid, burning, active, alive one, containing fire, and has fair ability to resist disease and will only give up to extra pressure.



Turtle—Great Tenacity of life.

7. Have a firm grip of life as if in living earnest, and beat back the waves of disease with a vigorous will and yield only when compelled; value life considerably on account of the enjoyments and for what aid can be afforded friends; live more for friends than for self.

8. Cling to the vital spark or flame with strength and cohesion, resisting death with considerable inflexibility; have an elastic, resilient, tensile nature not easily yielding to whatever tends to separate soul from body; dislike the thoughts of annihilation, yet are very full of suffering in one way and another, so that occasionally for a few moments, not to be, would seem very agreeable to the feelings, but soon a little rest and refreshment causes thee to grasp as freely as ever for the breath of life.

9. One to value life and its privileges quite fully, yet in unhappy, tired and tried moments feel to wish death, yet as it approaches will shrink from it considerably horrified; if severely injured would rally, revive and survive if there was a shadow of chance for recovery; will never yield until body and soul are torn assunder; well stocked with positive *vita*, life; have all the essential will and grasp on life to keep above ground a long time.

10. Possessing the *vitalis* and the desire to exist and continue to live, and the other necessary belongings that contribute to life, it follows that such persons cling to and battle for life like a bear, puma, lion, tiger, wolf, cat, or snake; will not yield while a drop of blood remains; have great toughness of life-power; cling to life with a steel will; capable of enduring what would kill others; will come to and continue breathing while a shadow of life remains.

11. Are fully determined to live as long as others can be seen, and will cling to this earth rather than trust to the chances in another; not pleased with the thought of dying; would hardly be ready to depart this life, much less to be no more; the death rattle is the most horrible noise to thine ears, and the word *dead* is the most solemn and sad of thy vocabulary; will cling to life even if it be filled with pains and trials; attach unbounded importance to the privilege of existing,

12. Enormous tenacity of life, remarkably afraid of death, shocked at the idea of annihilation, exert a wonderful amount of will against disease and the approach of death; ever unwilling to die; would rather breathe in the greatest pain than pass through the agonies of death, and will never yield until life is wrenched away and the soul obliged to leave the body.

A. To cultivate the love of life one should first learn to be of service to themselves and others, and have some noble aim for which to live; for he who lives for self and sensual pleasure will soon cloy upon the latter and weary of the first, and then to him there is nothing more attractive in this world; but he who each day finds some one he may aid in thought, word, or deed, and learns some valuable idea, opens day by day new attractions for life and new encouragements to bear manfully the sorrows, labors and pains of this world; but still higher and nobler becomes the man who learns that this world is the great nursery wherein minds are trained, nurtured, strengthened, and wisely or illy prepared for the spiritual eternity; and hence lives each day that he may add intelligence, goodness, experience and wisdom to unfolding spiritual power and the everlasting soul; which is a reward that shall last and be imparted to others and bless self throughout all eternity; regard self-protection as a duty that every individual owes to society, friends, the promotion of intelligence, progress of the world and of his own spiritual growth and culture, that should render life a pleasure and increase one's desire to fulfill life's high duties in a manner honorable to our friends and all fellow-kind, and the truest improvement and most noble service that can be bestowed on self and others by leading a life of virtue, goodness, industry, and spiritual improvement.

B. Bear in mind that life for its own sake becomes a wretched burthen, and live more for the next life and less for this sphere; and when once fully convinced beyond a doubt of the reality that so-called death is only a happy change to a brighter, better world than this one, then thou wilt lose all that fear of that misnomer, "*death*," and the inordinate love of life will naturally abate, until the spirit will long to depart, when sent for, without the shadow of a regret.

Animalimitationality.—Animal Imitation.



Monkey—Great Animal Imitation.

1. Are an extreme oddity; largely resemble Peter, the Hermit of France, who instigated the first crusade; anomaly, none such.

2. Neither can mimic nor enter into the spirit or experience the feelings of those you attempt to represent; disinclined to portray existing appearances; illy adapted for the dramatic profession; are a singular person; strangeness of manner marks you as quaint and eccentric, fantastic, new fangled, gothic and unclassical.

3. Very little capacity to work after a model; deficient in the mimetic gift; follow no prototype, example or model; dislike to conform to others; have the quality or state of being original; are yourself on all occasions; peculiar in ways; never aping others; out of fashion.

4. Somewhat, though not greatly inclined to be conformatory; to change, alter and deviate affords you pleasure; find little worthy of imitation; feeble, descriptive and anecdotic powers; a face which rarely reveals the feelings, emotions and thoughts which occupy the mind; neither fictile nor very plastic.

5. Cannot readily impersonate the character of another; more original than imitative; not easy and soul-like in mimicry; bear an unmistakable individuality; ever inaugurating tentative projects: incapacitated for the fine arts.

6. To follow or tread in the footsteps of another is distasteful, yet when necessary, can strike in with, repeat or copy what is good; so evenly balanced in this respect that to copy minutely is as impossible as to be a nondescript; likely to give birth to many genuine ideas.

7. Take pleasure in witnessing pantomime, or caricature, yet are not an adept in either; to repeat verbatim is not your forte, so much as to alter the text, and likely to make it more interesting and instructive; may attempt to play the mocking-bird occasionally, and meet with a moderate degree of success; enjoy parody, travesty and burlesque.

8. Can imitate the useful in a fair degree, yet will never become distinguished as an actor; not an able mimic, and unless aided by great practice, would signally fail in attempting to personate the voice, walk, gestures and facial expression of another; may adapt thyself to some special kind of work and fill a valuable place in the world.

9. May not be competent to equal Chinese and Japanese sagacity in forming after a model; exhibit considerable skill in working after a pattern or following example; learn well whenever interested, and make the opinions and practices of other minds natural to yourself; in a telling way can take off eccentric and ridiculous mannerisms.

10. With practice would become a most excellent mimic; able to make the habits and views of others natural to yourself; apt to gesticulate when speaking; have considerable taste for art; if trained would attain excellence in transcription, reproduction, illustration, design and representation.

11. When walking will often unconsciously assume the motions and gestures of those passing in view; prefer to do as others appear; describe and act well; take on the manners and customs of associates; fashionably inclined.

12. Learn quickly to imitate beast, bird, the ways, manners and gestures of others; apt to lose identity; with practice would become a good theatrical performer; expressive face; given to mimicry, repetition, ridicule. buffoonery; parrot-like.

A. Strive and thoroughly persevere in endeavoring to imitate every useful, good and stylish person; attend theatrical representations and fashionable resorts; dress neatly, yet as nearly as possible like the prevailing custom; brush your hair, teeth and clothes; black your shoes; arrange every article in your wardrobe to please the eye; move in good and stylish society; take lessons in drawing, painting, dancing and deportment, and endeavor to be genteel.

B. Be thyself on all occasions; wear the clothes until they are worn out, regardless of fashion; strive to vary, modify, alter, and make something unmatched; act strangely, peculiarly and unusually; establish an identity of thine own; endeavor to become a reality instead of an imitation.

Physioepidicity.—Physical Hope.

1. Have no ground to expect good or success; hopeless, melancholy and desperate.

2. The prospects of future good, pleasure or success are very dark and doubtful; without hope; inclined to relinquish all efforts to win future advantages and pleasures; ever conceiving coming evil and sorrows; little buoyancy.

3. Gloomy thoughts too often sully this mind, and render the circulation of blood sluggish, the pulse slow and weak, oppressive contraction or drawing of the heart, with a manifest chilliness of the blood, which is communicated to the entire body, which shadows the spirits, dulls the wit, obscures the judgment, enfeebles the memory, beclouds the clearness of the soul, and causes the lamp of life to burn dimly.

4. This mind's star of promise has occasional clouds which intercept its light and cast a gloom over the whole being. Now and then bright prospects, for a brief time, dispel the mists of dejection and cheer stirs to full activity each bodily and every mental power; easily dispirited and cast down.

5. Are usually hopeful and expectant of success, but sickness or misfortune produces heaviness of heart and depression of feelings; are rarely either extremely hopeful or greatly melancholy; are usually cheerful, blithe and happy, yet not more so than is reasonable or allowable under the circumstances.

6. Given to look out for or expect something better coming; are sanguine in waiting for some benefit, yet are rarely ever elated; too well balanced to sink to the armpit in the slough of despond, or to trust to a balloon, with confidence, in reaching the moon; seldom entertain warm and brilliant anticipations; hence are rarely stranded on the shore of disappointment.

7. Either in hopes and enthusiastic or hopeless and forlorn, according to the state of health or surrounding circumstances; are not entirely deficient in hope yet often experience gloomy and despondent feelings when exhausted by overwork, and then are miserable, though not despairing, yet occasionally quite melancholy and sad.

8. Ever looking forward to brighter days for more happiness; full of sanguine expectations, so that losses will not cause many tears to flow, for such a buoyant spirit will rise again with hope, confidence, trust, vigor and earnestness; a joyous, light soul, always looking on the bright side of life and its concomitants.

9. Expectant and inclined to look forward to something good about to happen; one to attempt considerable, hence are full of business, and can hardly comprehend how a person can be contented in idleness; are beckoned onward by glowing promises of future success and happiness; this soul is often lifted up to greater activity and more powerful struggles by some expected occurrence to come; the blood and heat are universally diffused through this whole body by hope, which stands ready to encounter the difficulties that oppose her in life's pathway.

10. Are usually cheerful because the sheet anchor of hope gives a gentle and sweet effusion or expansion of the soul towards some bright object to come; have sufficient hope to be happy, if less like an eagle, or if thou wouldst not fly so high and fall so low; can readily rise over sorrows and disappointments through the quality of anticipating future benefits or excellence; one to cherish a strong desire of good with expectation or with belief of obtaining it; ever anticipating some prospective advantages; when once disappointed will hope on, and like C. Marius, when Sylla proscribed him during his sixth Consulship of Rome, and a large sum was offered for his head, and he wandered in strange and dangerous countries, yet he cherished expectations of becoming Consul of Rome for the seventh time, and by a strange revulsion in public affairs, he was recalled and elected Consul for the seventh time; a sensible hope that never falters, and generally accomplishes what is undertaken.

11. Comforted in all extremities by artistic hope, which pictures many glowing scenes for the future, are extremely fond of exciting life and all manner of healthy excitement. This mind would rather glory in opposition, and has had, or will experience, some lottery or gambling temptations; not disposed to repine over past misfortunes, but are looking forward and living for and hoping for better times in future.

12. Overflowing with glowing anticipations and brilliant expectations of future happiness and success, fraught with illimitable hopes, ever joyous, buoyant, debonair, cheerful, light-hearted, sanguine and enthusiastic; in this respect largely resembling Chilo, one of the seven wise men of Greece, who died through excess of joy produced by the realization of hope because his son had gained a great victory at Olympia.

A. First of all, learn that hope is not a faculty dependant on organic structure, but is the result of the amount of life-force and healthiness of organization; then strive to live so healthfully as to keep constantly on hand a surplus of vitality; be certain to take great care to keep the liver active, as well as all the bodily secretions and excretions, for with the stoppage of either comes sluggishness of body and oppression of the spirits; active exercise and vegetarian diet will often remove constipation, and with it carry away despondency. Melampus, the son of Amythaon, cured the daughters of Proetus, king of Argos, of melancholy by purging them with hellebore. Persuis tells Nero to take the most powerful physic to clear his understanding, which it is a pity he did not. Rest sufficient, and secure a regular and thorough action of the bowels, and one may defy every one of the dismal and the horrors; select associates from amongst the most cheerily, jubilant, canty, joyous and cheerful people that can be found; go picnicing with young, unmarried and happy persons, and enter, as far as practicable, into their ways; throw off all care that tends to overburden the mind with extreme anxiety; lead an active life in sun-light, and, above all, secure a large share of open air to breathe; and, lastly, counsel with the most cheerful and happy persons known and follow their advice implicitly until the expectation of things to come is strengthened, and the whole tone of the mind partakes of more gaiety, high spirits and general cheerfulness; and continue this course of life until there is a certain inflation, both within and without the whole body, and hope by this means is strong enough to produce enterprise and courage sufficient to conquer all before, and gather expected happiness from the bosom of futurity.

B. If hope is leading into lotteries, gambling and wild speculations, it should be repressed, which can be done by regulating it with the judgment and reason. Before gambling or going into any speculation, counsel with some very successful friend, and follow definitely his advice; never spend money until thou hast honorably earned it, and counsel more with caution, and remember that hope ill grounded does often trick and bubble the owner by leading him insensibly along to be crushed by fortune's cheating lottery.

Appetitiveness.—Desire of Food.

1. Destitute of appetite, and consume as little as it is possible and sustain life; a feeble plant; likely to die before reaching dotage.

2. Are a dainty, nibbling, fussy, mincing body at table; an exceedingly small eater, with thin, poor and watery blood; a fault finder; particular as regards what goes into, but not what comes out of the mouth.

3. A feeble desire for sustenance; to eat seems more of a task than a pleasure; this body is poorly sustained; thin, hungry, lankey looking, and able to put forth only feeble efforts.

4. A moderate feeder and takes little pleasure at meals; are usually thinking of something for-



Ox.—Perfect contentment; good feeder.

eign to what is on the table when taking refreshments; can hardly tell, two hours after dinner, what was eaten, and care naught about the next meal; are more particular regarding the quality than the quantity of food.

5. It is a cause of wonderment when seeing an epicure devour the jolly dumplings and rich viands placed before him; very likely, may imagine his stomach to resemble an india-rubber bag, always full, yet finds room for more; easily satisfied with the food set on the table; may relish plain, cleanly food, in fair quantities.

6. Gifted with a sustaining relish for food; free from daintiness or epicurean tendencies; this appetite is occasionally somewhat freakish; have no desire to spend money superfluously upon the commissariat.

7. Enjoy table luxuries in a tolerable degree; not likely to become an extremist in deglutition; able easily to repress the feeling of hunger; happily balanced in this faculty.

8. Possess sufficient appetite to fan the vital spark or flame into vigorous action; have not a voracious craving for food; simply eat to live, and because the judgment sanctions the necessity; a good meal causes most of life's troubles to vanish.

9. A constant, equal and bounteous table pleases this person, especially if the steward of the house is an expert; it affords such a mind more pleasure to sup at home or with friends, than abroad or among strangers; have a good relish for food, and the taste is nice regarding it, but are neither gluttonous nor fastidious.

10. Not having the voracity of Mallet, Hardiknute, or the debauched craving for food of Heliogabalus, Phillip II, of Spain, Charles VI, of Spain, Louis XI, Louis XIV, Louis XVI, George IV, can control this naturally vigorous appetite with the will; fond of plenty of rich, hearty solid nourishment; here appetite is stronger than the power to assimilate the sustenance taken; rapid eating is one of this individuals great faults, likely to hurry into business or active thinking quickly after meals, thus deleteriously affecting digestion.

11. Are a hearty, sumptuous eater, with strength to turn or convert what is consumed to use; nothing is more offensive to this mind, than to be stinted at table; not dainty; thousands of men would give a small fortune for this appetite and good relish for food; yet one to compare but poorly with Phagan of old, who at one meal ate a whole boar, a hundred loaves of bread, and drank three gallons of wine.

12. Ever hungry and need no dainties to whet the palate and enjoy heaven while eating; almost a slave to appetite; generally swallow too much solid and liquid food for bodily and mental good; in this respect somewhat resemble Clodius Albinus, who would devour more than a bushel of apples at one sitting.

A. Place the mind on what is consumed while at table, and talk about the last meal and that which may be inguised at the next; keep a good cook; eat often; never overeat; spend more time in sipping and masticating; take vigorous exercise daily in the open air, and avoid close study and original thinking.

B. Apply the mind to consecutive mental labor; take only two moderate meals each day; indulge no more in potations pottle-deep, and take less of the surplus "corn juice;" forget not that intemperance in diet destroys the bulk of mankind; Henry I, of England, died of gluttony, and George IV, of gluttony and drunkenness; aged persons who consume the least food are the strongest; Cardinal de Salis, of Seville, in Spain, was remarkably sparing in his diet, and died at the age of one hundred and ten years.

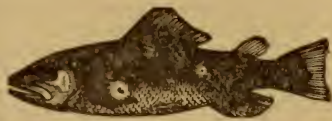
CLASS II.—The Protective Abilities.

Resistativeness. -- Resistance.

As cowardly as Altadas, African Selthos, or Domitian, the Imperial fly-ca'cher; the slave of weak and degenerate habits, idleness and voluptuousness; in times of danger, flee like a rabbit.

2. A rusty, cankering mind, fraught with vicious thoughts, attached to a body filled with gross humors; idleness, the concomitant and abettor of cowardice, renders such minds dull, heavy and discontented; no man's protective friend, and dare not be an avowed enemy; Sybarites-like.

3. Inefficient, forgiving, pardoning, mild disposition; dislike to attack parties or principles and quite slow to defend without judgment sanctions; find no pleasure in running counter to the desires of others; when danger appears such characters distrust, hesitate, have qualms, misgivings, and are likely to succumb.



The Fish.—The drinking mouth.



Ram.—Large Resistance.

4. Rather mild and harmless; will succeed if not met by stern difficulties; not very courageous unless aroused; shrink from contention; generally pacific; tolerant, unresenting, resigned, cool-headed, given to moral rather than physical courage, and combatting with the tongue quicker than with the hands; unfit for military or executive office; deficient in starting power; need encouragement.

5. Indisposed to engage in the vehement troubles of others, except to appease and tranquilize; willing to work if wound up and set a-going by persons or circumstances; slightly deficient in energy; generally concordant, amiable, tranquil and averse to war.

6. Admirably free from extremes in this faculty; usually unimpassioned, collected and chastened, yet under very irritating circumstances sometimes may chafe, become mercurial and irrepressible; not dogmatic; inclined to act protectively instead of offensively; prefer a peaceful life rather than one of war or daring adventure.

7. Readily resent intentional injuries; protect and defend the right; work well when interested; dislike to see things drag slowly; neither contentious nor recusant; immeasurably benefited by any competition or opposition.

8. Will assail and impugn the wrong; given to self-preservation, counter-stroke, reciprocation; believe in the law of compensation; will vie with others in shielding well-doers, yet disposed to avoid street broils, joust, digladiation, or prize fighting; no desire for conflict; enjoy living in peace, yet manifest staunchness in defense of the right.

9. When aroused by opposition evince decided spirit and much courage; prompt in action, and disposed to meet and master difficulty, and to repel onslaught and injury; engage freely where honor is the reward of exposure to danger; despise what is unjust, ungenerous or cruel; Cæsar-like, know no mean betwixt *all* and *nothing*.

10. The more dangers thicken and threaten, and smiles convert into frowns, the more self-possession and bravery such minds display; will engage earnestly in business, work or study, and will drive on with a bold and fearless hand; usually good-natured, but if angered are rather sharp-spoken; strong powers to repulse and rebuff attack or aggression; disposed to overcome all opposition and obstacles, and if healthy and properly brought up, are industrious and energetic.

11. Exhibit great natural energy in prosecuting every undertaking, it mattering not whether sunbeams or shadows flit across the path; valiantly defend just rights and interests; lay siege and storm blinding prejudices and demoralizing evils with decided fervor; great power to resist opposition and encroachment; love debate; quite a tease.

12. A brave and courageous soul, not to be dallied with, and despising a mean-souled antagonist; never say "go," but "*follow me*;" hate an idler, poltroon or a coward; can embolden, inspirit and encourage others; generally industrious and apt to engage in fiery controversy and disputation; under excitement of anger are too mercurial; high-mettled, overweening, indiscreet, venturesome and Quixotic.

A. Read the biographies of Ajax, Achilles, Scipio, Cynægirus, Turenne, Ragusa, Oudinot, Camou, Rapp, Suchet, and L. Conde, and strive to emulate their valor; study and practice the "manly art of self-defense;" debate and argue with everybody, and attempt to refute every new idea; ask for the proof of all theories, play at checkers, chess, dominoes and other harmless competitive games; leap the streams, clamber up the hills, break and drive young horses; brave the wind and storms, and allow neither to keep thee at home; each cold morning work or walk vigorously in the open air to warm, instead of sitting near the fire; always struggle to conquer adversity; be industrious and determined to accomplish something and become somebody; remember that energy always accompanies a successful person, while idleness leads to failure, destitution and crime; recollect, also, that there are young men who wait for something to turn up, and that the things which first turn up are their toes; mingle with the world; let out your views and maintain them when opposed; grapple with every difficulty encountered, and never shrink from danger, looking the lion of enterprise in the mouth and sustaining a bold front under any and all circumstances.

B. Strive to evade all opposition and forego every species of argument; shun war and woo the arts of peace; try to be more assenting, tranquil and concordant; if ill health renders life wearisome, producing anger, irritability, fault-finding, scolding, swearing or fighting, then study and follow the directions given in the first portion of this book under A in the article on health; take a change of scenery; seek harmonious associations and avoid heating the blood by violent exercises; when too hot or too cold, perpetual mosquitoes assail, and thankless flies harass, think silently, while mindful that the patient endurance of suffering requires greater fortitude and heroism than is usual among men; resolved to say nothing when displeased, for a moments fury may bring long repentance and sorrow; bear in mind that a fit of anger may kill you, as was the case with the mother of Lord Byron, and Charles IV., king of France, who lost his crown and finally his life through his uncontrollable temper.

Autohegemony.—Self-Estimation.

1. Are constantly abased and exceedingly humble, never sounding the trumpet of self-praise; low minded, easily abashed, submissive, and readily governed; full of self distrust,

and have an intense dislike for persons who are consequential, supercilious or vain-glorious.

2. The retiring modesty of such a nature resembles that of Emperor Nerva, and is apt to detract from one's chances of success; little self-confidence; unpretending, blushing and coy; extremely reserved and demure; disposed to associate with inferiors and fail to command the respect of society; too diminutive in self-valuation.

3. Have a moderate estimate of self; very backward and ill at ease in society; shirk responsibilities, and often say and feel "I can't;" often say and do little things; lack dignity, pride and self-sufficiency; so much abashed and humble in mind and bearing that others will often be dictatorial and strive to run over such a modest creature; retiring and likely to keep in the background; diffident and over modest.

4. Inclined to take private roads and byways, instead of public thoroughfare; shy about meeting people who are not old acquaintances; will never lead in society; prefer to knuckle to others rather than to quarrel; will freely give place to others; inclined to submit to indignities, are not readily offended and are easily taken down; very humble and quiet in manner.

5. A moderate degree of independence without being in the least imperious and overbearing; deficient in self-admiration; not at all stiff or pompous; when angry or indignant become self-assured and independent, yet never disposed to be assumptive; too meek and resigned to undertake great and important affairs, because not confident of success; lack pride, dignity and desire for elevation; wish to have liberty and entertain opinions, but perfectly willing that others should enjoy the same privilege.

6. Possessing little grandeur of mind, yet not wholly distrustful of latent ability, hence free from trifling or haughtiness; have a just self-estimate and are happily equipoised between stateliness and self-abnegation; neither egotistical nor shame-faced; unpretending and unobtrusive; entertain a better estimate of friends and belongings than of self; to remain obscure or become notable are both undesirable to one occupying the mean between lordliness and humility; by nature are neither aristocratic nor plebeian.

7. Manifest a moderate amount of independence and possess more than is exhibited; experience in meeting with the world will strengthen and ripen this small self-confidence, which is fair but not in excess; haughty beings who are puffed up and disdainful are quite as repulsive to No. 7, as are those who go through the world out of countenance, constrained and crestfallen; some slight traces of pride, little dignity, considerable independence but no conceit, charlatanism or pedantry.

8. Fairly desirous of preferment and distinction, appreciate attentions from the great; inclined to self-reliance, loving liberty and hating oppression; a soul that looks up and desires elevation; not very dignified, but approachable and genial; never presumptive or arrogant; when prosperous there exists an innate feeling of loftiness and power, which failure modifies into composure and self respect; the native pride of such a soul has been repressed by anxieties and troubles.

9. Have plenty of dignity without haughtiness; can grapple with error or enemies like a hero; feel little necessity for protection or sustenance; love to be master of self interests; self reliant and possess pride of character, which gives respect for one's own judgment and abilities; love liberty in the most positive sense, possessing a strong desire to rise in the world, and having dignity sufficient to prevent acts which would reflect shame and disgrace upon the character or derogate from a noble purpose of self-sustainment.

10. Small acts, or that which would cast odium or obloquy upon one, such a mind despises; rather rule than be ruled; can go with the popular or unpopular party or principle, provided the judgment sanctions; great self respect and able, if desirous of winning the esteem of others; apt to be full master of self; deport and express with dignity and self satisfaction.

11. Ever fostering a pride of ancestry and delight in honorable thoughts and noble actions; capable of assuming responsibilities; asking no advice except from courtesy; such minds are pleased when their opinions are consulted; inclined to self praise, yet may restrain it if the judgment be good; not the least sympathy with what is mean or low, if the early training and bringing up was correct.

12. Feel like a personage of distinction, with inherent stateliness and pride: characterized by Castilian dignity and often lifting up the eye-brows; engage in nothing except on a large scale; always feel free and easy, never abashed, unceremonious, self-confident, self-satisfied, self-admiring—entirely self.

A. Cultivate the intellect and rely upon natural resources; determine to be a leader in society; accept any office or position that is offered; always take a front seat; converse with intelligent, worthy people, and hold up the head; speak out boldly and decidedly and never condemn or criticise instinctive thoughts as long as they bear the impress of right.

B. Let meekness be the target of life's aim; remember that the violet is far more lowly than the sunflower and much more admired; study character minutely, thereby learning self-defects and how weak is he who glories and gloats over an excess of hollow pride; give place to others, help them and prefer them to thyself; strive to cultivate tapenosis or humility; wise Plato recommended humility in his fourth book of laws; avoid the proud and associate with the humble; always bear in mind that modesty of demeanor is virtue's attractive banner.

CLASS III.—The Propagative Inclinations.

Temporinaturalitiveness.—Time and Motion.



Greyhound—Great Activity.

NOTE.—*Motion* is only another name for *Time*; hence they are treated here as one faculty.

1. As inert as a snake in winter; ever too late and woefully ill-timed in speech and action.

2. In walking along will move as slow as molasses on a cold day; always tardy and generally call at improper times; habitually lazy.

3. Cannot act on the spur of the moment; hardly perceive what the occasion requires; jog along sluggishly; constitutionally tired; a body filled with coarse humors; a dull, sensual mind, hard to please; readily forget when things occurred; egregiously fail to keep time in music.

4. Are slow of movement, take mincing steps and move little unless necessary; will saunter near or within sight of worthy and industrious people and feel no compunctions of conscience; often surprised when told the hour, from having a false estimate of time.

5. Have some, though no great desire to move; can remain quiet a long while; not swift or ready; and are generally late and behind hand; make haste slowly, and in a hurry only when greatly excited; not progressive, having little motion and very feeble power; forgetful of dates and appointments, and apt to stay longer than intended, especially when with genial associates.

6. Are neither a speedy chronographer nor a dilatory anachronist; take fair note of time in its course and with some effort can keep the beat in music; enjoy punctuality, yet sometimes fail in keeping the exact time of an appointment being neither hobbling and slack nor expeditious and nimble-footed; rarely before or behind time; balanced in action and its recognition.

7. Enjoy seeing the rapid flying pigeon skim through the sky, the deer and gazelle bound lightly over the plain, the eagle in his gyrations, or the lightning express train as it dashes onward like an enraged tiger, or the glaring rocket, as it mounts the starry dome; like to ride rapidly and know the speed made; can beat the time to music very accurately; are punctual, if not too lazy.

8. Generally rather stirring, if healthy; occasionally calm, though not long still; are put out and displeased if others are not punctual in keeping appointments: not so quick as constant in motion; can remember when important occurrences took place, that is, whether before or after any given period of note; perceive when musicians change the movement in a tune, or a person hurries the gait in walking.

9. Have efficient muscular action; there is little or no friction in the muscles; an easy walker, and naturally keep step to the music in walking and dancing; with favorable talent for inquiring when incidents occurred; love punctuality and have a time for everything, and strive to do work in its appropriate term; can tell the time quite correctly without a time-piece.

10. This active and well measured mind is able to comprehend that when the quantity of an object is multiplied by its velocity the product represents the force of the body in motion; capable of arousing to great action; often change place, position, gait and have no sympathy with one habitually idle or inactive: cannot bear a slow, dull person who is always behind time; possess decided power of motion, and feel happiest when moving; can keep still with great effort only; always hasten and press onward. Samuel Johnson said nothing gave him so much pleasure as going forward, and thus are thy feelings; seldom excel in judging time or motion.

11. A natural chronologist; punctual to the minute in all business transactions; can tell the time of day or night quite correctly; are as restless and uneasy as the ocean—ever moving; quite an expert in judging the speed of a race horse, bird, express train, arrow, greyhound, hare, rocket, ship, windmill, machinery, running river or wind; step with celerity; inquisitiveness is the great characteristic of this organization.

12. Hardly remain a moment in one place; light-footed and exceedingly quick; delight to wander, journey, stroll, and often quicken the pace; desire to be constantly in motion; an inordinate lover of physical action; would excel in walking or running a race; a superior judge of all manner of velocity; recollect with remarkable accuracy the time of occurrences; can tell the time of day or night by intuition, and measure the time of each respiration or that between words and sentences, with wonderful exactness; can imitate motion in general, degrees of motion when conjoined with force, with reference to direction, also absolute or relative time, with reference to succession, to a particular period, to an effort or purpose or recurrent period, without defect or error; have no superiors in judging of definite dura-

tion; regularity, frequency, periodicity, or portion of time or transit, speed, impulsion or bearing of a transitional object.

A. Engage in a pursuit demanding great activity and punctuality; abandon the rocking-chair; dance, walk, run and keep constantly on the feet, strive to keep step to the music in marching or dancing, rely less on the timepiece and more on the mind to determine the hour; read the biographies of Lorenzo Dow, A. T. Stewart, and take pattern from their activity and punctuality; with an indomitable will determine to outrun everything; clap spurs to the sides of winning agility, and when all business and labor is in advance of the hour, move quickly and strain every nerve to keep the work ahead of the season; rise early, retire late and live actively and earnestly, as if each hour was the last.

B. Retire early to rest, rise late, eat more heartily, and after each meal drop into the large arm-chair, or recline on the sofa and remain quiet for an hour; then when resuming labor, move slowly and do not accelerate the pace: learn that slow living is the most enjoyable and contributes to lengthen life; practice prolepsis and metachronism, ante-date one letter, post-date the next, and leave the third undated; make no more notes in the memorandum book, and do not turn analyst or chronographer; cease that everlasting drumming with the fingers, and bear in mind that the world will get along just as well without you for a perpetual motion or a timekeeper.

Playfulness.

1. Have a horror of even the most innocent diversion; as saturnine, dismal and serious as a toad waiting for a fly beneath a cabbage leaf, a turtle at rest in the bottom of a rivulet, a sloth attending the funeral of his father, or a belle at home with a severe attack of night colic.

2. Quite as prosy, sombre and moping as a sick cat; a slow, sleepy, forlorn person, joyless and flat; fail to appreciate high glee and liveliness; have no fund of amusement for others and *vice versa*, and deem it foolish to take one's pleasure; a pointless, stolid, hum-drum, rueful soul.

3. Disinclined to dance, hop or jump about; more disposed to take a book or paper, steal into the solitary woods and read accounts of sorrowful accidents, violent bloodshed, untold woes, hypochondriac reiterations, like Gulliver's Travels, the Arabian Nights, the Siege of Troy, the Crusades, or the Pilgrim Fathers.

4. Now and then a little jolly and frolicsome, but inclined to be sedate; exercise, games and sports are generally unpleasant, if not repulsive; a sad-heart struck disposition, that deems all amusement, recreation, and that which serves to pass the time pleasantly away, a sin.

5. Take considerable delight in witnessing the antics of squirrels, lambs, monkeys, kittens, etc.; but rarely, if ever, engage in sport, amusement, or contention for the purpose of achieving victory; an old-fashioned, cynical, grave mind that takes nearly everything in earnest.

7. Enjoy dramatic composition and liberty of action; practice in a comedy, acting in a theatre, performances on musical instruments, accompanied with dancing or farce, sleight of hand, and other diversions have attractions for this mind, yet may not be much of an adept at any of them; fond of participating in refreshment after toil or sorrow.

8. Whatever gives relief to weariness or serves to recreate or refresh, this mind can fully appreciate, as well as any diversion, amusement or sport; take naturally to whatever gives amusement or entertainment, and enjoy pastime and relaxation.

9. Quite fond of social entertainment and harmless amusement; parties with snap and catch them, levee with dancing, soiree with games, music, festivity, merry-making, play, frolic, carnival, masquerade; in fact, whatever serves to beguile time is thoroughly appreciated; are given to amuse others, and like to be diverted in such a manner as to lead the mind away from the daily avocation and from exhausting care and trouble; inclined to think that buffoonery and tomfoolery drives away shadows, and transforms the time-worn being into another and brighter sphere.

10. Keenly relish the romping sports of children, in fact, this is a youthful spirit, and will ever be so, even should five score winters whiten its owner's locks; are easily amused by anything jocund or sportive; a playsome nature that will delight to frisk, frolic, exult and romp with the children, without thinking that all dignity is lost and the world lowered and disgraced.

11. A youthful being who will ever sport and be exhilarated by the sports and amusements of youth; take extreme delight in the gambols and pranks of young animals or human beings; have no affinity for those who frown, or the pensive, doleful, melancholic person; at this age are at times as playful as if six years old and overflowing with good health and surrounded by happiness.

12. As playful as a trout to which the boys have just thrown a handful of grass-hoppers; fat kittens are no more sportive after a repast of young mice than thou feeblest and betimes manifest; take great delight in tickling a friend behind the ear with a straw, or stroking his nose with a feather when he is asleep; are quite a tease and have strong predilections for tantalizing.

A. There is, perhaps, no faculty that causes one to appear more youthful or gives aid to good health so much as playfulness. The majority of people are too stiff and old in actions. If the health needs repairing, it behooves the person to strengthen and increase the action of this faculty, which turns age into youth. To do this one should have children and keep young animals to play with; take a romp outside with the youngsters and strive to imitate many of their pranks; engage in competitive sports, leap, jump, run, and do not be afraid of breaking an artery or producing an attack of apoplexy; join in ball playing, cricket, chequers or chess, croquet, and if thought well, dance a little; play snap and catch with the young folks; simulate hilarity, until gradually it becomes natural and with ease; shake off depression by sprightfulness in action, and relaxation and divertisement of mind and body.

B. If you have become an inveterate tease or a distressing tantalizer, then by all means honorable, try to repress playfulness, by attending more closely to useful labor, thus working off the surplus vitality that prompts to playful action, teasing pestering, etc.; read more, and frolic and jump less; cultivate and practice dignity; weep for the woes of others rather than laugh at and make sport of their peculiarities; live life more in earnest and leave the carousing to the children, to the cats and dogs that have nothing else more useful to occupy their minds; the whole soul having become bound up in foolish pleasures and trivial amusement you must forswear them forever. Engage in some interesting and remunerative occupation, so that in it you may find a substitute and an antidote.

Philomonotopicalness.—Locative Habits.

1. Migratory and nomadic in practice and feelings as a North American Indian; a bird of passage.

2. Entitled to the name of wayfarer, tourist and rover; without a house or dwelling-place; having no shelter; never sick or grieved at separation from home; a natural straggler.

3. If ever troubled with homesickness it was when quite young; may be strongly attached to persons, and for that reason may remain in one abode for years, yet devoid of intense, inward devotion or enthusiasm for a place of habitation or resort; can travel and journey and appreciate the beauties of other lands.

4. Enabled to stay anywhere, provided the stronger passions are gratified; find delight in traveling; care little whether at or away from home; equally well satisfied with or without being the owner of a residence.

5. A house or place of constant residence has few attractions for such minds; retain tender memories of birth-place and early associations; can change address with little regret, and will do so if the occupation renders it necessary; an unsettled, uneasy disposition.

6. Attached to fatherland and feel contented there when fully occupied or among genial companions, yet could sell the fireside, if possessed of one, and move away without feeling remorse; satisfied anywhere when doing well and associated with warm and true friends.

7. Firmly attached to the fireside; can leave it if necessary, but it seems pleasant to return; occasionally go visiting or traveling with relish, acknowledge the need of an abiding place; change local habitation only when financial or social advantages present stronger attractions than household gods or the quietness of home.

8. Review with fond delight the scenes of childhood; prefer to own a roof and country; wish and strive to render home attractive and pleasant; think the country of birth the best for life-long sojourn and enjoyment, aside from moneyed interests.

9. Bound by a strong natural tie to the land of nativity; take pleasure in ornamenting and making a mansion, hermitage or cabin comfortable; dislike to leave the abode unless accompanied by friends; when absent the mind often reverts to the old habitation and its surroundings.

10. It is difficult for such minds to lead a homeless life; eminently patriotic; desire to use the same seat at the table and occupy the same sleeping apartments all the time; heartily fond of home, particularly if it is made pleasant by agreeable friends; the feeling of this breast is: Oh! give me a home, though it be but a hut, cottage or pavilion; apt to remain too closely at home and too much in the house for good health.

11. Fraught with strong local attachments; have an inbred, deep and patriotic love of country; reluctant to leave home or country and pleased to return; homeless is the saddest word for such a soul to hear; passionately attached to each tree, shrub, rock, nook and dell near the house, and cupboard, hearth, center-table, and the true old clock so patiently ticking in the corner, and to every thing in and near the home, the mind reverts in fond delight; liable to be homesick.

12. Find extreme delight in a place of constant residence; not readily attracted to new quarters, and loth to leave the old ones; thoroughly unhappy away from home, especially at night; experience a deep and tender longing for the parental fireside; disinclined to move; earnestly defend country and home, right or wrong; suspicious of the productions of foreign countries.

A. Buy a house and lot and strive to have nothing in it except that produced or made in the same country; stay at home and adorn and beautify it with works of art and mechanical devices; strive to render it comfortable with the best the land affords; allow no mercenary desires or lack of effort to prevent making it the most attractive place on earth.

B. Sell the home and travel slowly in foreign countries, but do not attempt, as many have done, to visit North America and return to Great Britain or Europe, in six or eight weeks, with the conceit that you know all worth knowing on the western continent, buy little mementoes and keepsakes in every country visited; suppress prejudice by remembering that it ever associates with a narrow and ignorant mind; carefully examine everything before forming judgments or opinions; endeavor to appreciate the beauties of other lands.

Tonireceptionality.—Reception of Tone.

1. Have no more music than a brick; croak like a frog when attempting to sing; can execute tunes with a music-box or by turning a hand-organ only.

2. Unable to discriminate between tunes; Handel's "Jubilate," and "The Creation," by Haydn, seem much alike to ears of this formation; would signally fail to appreciate those soul-stirring airs once so beautifully played by Rolla, Costa, Paer, Giretto, Spohr, Lafont, Mayseder, Ashe, Carafa and Bertini.

3. Considerably deficient in harmony, yet can discern that there is a difference between tunes; not passionately fond of music, yet are pleased with familiar airs, but care little for difficult strains; will never become skilled as a vocalist, instrumentalist or composer.

4. Have an appreciation for music, yet can judge common better than difficult singing or playing; may learn to play an instrument mechanically, but are unable to discern fine musical tones.

5. Fond of nearly all kinds of music and wonderfully affected by it, but enjoy simple airs more than classical performances; have good taste in melody; can sing if possessed of a good voice; a monotonous speaker.

6. Able to appreciate and greatly enjoy harmonious sounds, especially the incomparable singing of Catalani, Jenny Lind, or the remarkably melodious performances of Jordine, Clementi, Kramer or Dietrich; with a good musical voice and practice may learn to sing by note, or play a musical instrument tolerably well, without sufficient delicacy of ear to excel.

7. Possess fair musical ability; very fond of music and can sing very well if possessed of a suitable voice; with practice may learn to perform on a musical instrument.

8. Quite delighted with and can, if taught, readily understand pitch, tune and rhythm in musical sounds and accent, emphasis, polyphonism and intonation of the voice in spoken language; may perform acceptably on a musical instrument; the capacity to vocalize in music or speech depends on the voice and its cultivation.

9. Simple melody elevates this mind and calms this spirit; have a nice ear and greatly enjoy good music or a fine oration; with a thorough education, perfect articulation and a melodious voice properly trained could discourse or sing in an entertaining manner.

10. Have acuteness and sensitiveness of ear, and take great pleasure in the kind of music suited to such a fine taste: with practice would take pleasure in the art over which the Muses presided, and become an expert in combining instrumental and vocal sounds, so as to please the ear; harmonious vibrations of air or a melodious succession of notes has an irresistible influence over this heart; adapted to study phonics, acoustics or phonography; quickly grow impatient with a stuttering, lisping or twanging speaker.

11. A natural singer and musician, pleased with the most complicated harmony of modern musicians; quickly detect sounds out of tune; sudden, violent or abrupt noises horrify and disgust such a finely susceptible and sensitive auditory apparatus, bearing in this respect a resemblance to Haydn, whose death was caused by the sudden shock of Napoleon's bombardment of Vienna.

12. A musical prodigy, possessed of the most delicate and acute auricular organs; a soul brimful of melody; can compose music and excel in its performance, rendering with feeling and perfection the purest tone, harmony or expression; like Mozart, are able to detect the slightest jar amongst hundreds of instruments; although, perhaps, not practiced sufficiently to equal the reputed musical performances of Timotheus of old, yet are gifted with auricular acuteness and fastidious delicacy.

A. Attend good musical concerts, listen to the best musical talent of the day, keep a first-class piano in the house and often invite the best performers to play; encourage singers in the same manner; try to play, sing, whistle, hum, and study acoustics, phonics, phonetics, phonography, phonology, diacoustics, as well as accent, articulation, enunciation, pronunciation, euphony, elocution, vocalization, emphasis and music; do not wait for a master like Giardini, a Fischer with his hautboy, or a Crosdil with his violoncello, to produce the



Unmusical Ear.

genuine effects of music upon your ear; but listen to every tolerable harmony, or simple music, for which the present age seems to have little relish. Strive to practice music, and be patient as well as persevering; and remember that to attain superior excellence of rapid execution requires the unremitted labor of a life.

B. Far too many who have no natural talent for music are wasting valuable time in debasing and belittling imitations, which is a more than useless expenditure of money, health, strength and time; all these should never attempt the study of music; another class of persons may, with culture, become mechanical or soulless performers, yet might be of more service to the world and themselves by engaging in an occupation for which they are adapted; cease whistling and singing; dispose of the musical instruments and turn the mind to other subjects, and learn that music, when pursued with too much ardor, has a tendency to totally enervate if not debase mankind; are riding this music hobby to death, to the discomfiture of every friend; bear in mind what that great and good man, Dr. Samuel Johnson, says of music: "No man of talent, or whose mind was capable of better things, ever would or could devote his time and attention to so idle and frivolous a pursuit." (page 129, 'Johnsiana,' by J. Wilson Croker, Philadelphia, 1843.) Recollect that many great minds have been musicless; the famous Humboldt brothers, Zelter says, were devoid of any taste for music; "neither of the brothers had the smallest appreciation of music; to William it was absolutely intolerable, while Alexander regarded it as a *calamité sociale*." (Life of Alexander Von Humboldt, page 26, Vol. I., edited by Bruhns; published by Longmans, Green & Co., London; 1873.)

Concealitiveness.—Secrecy.

1. Newspaper-like, hide no news or thoughts, mentally resembling a funnel; retain nothing received; transparent as crystal; artless, child-like, simple-minded and heart open to all, without secrets; encyclical.

2. Very confiding, easily induced to tell what is known; perspicuous soul; tell-tale face; are a noisy spendthrift.

3. Pleased to give currency to news and sometimes divulge too much; trumpet-tongued; can keep only what is absolutely necessary; deal largely in rumor, gossip and scandal when conversing or when writing for the press.

4. There are few occult recesses in such hearts; taciturn at times, but usually communicatory and plain spoken; sincere and hate deceit; plain and blunt in expression; can keep a secret best for a friend.

5. Entertain hearty contempt for the windy mazes of duplicity; occasionally inclined to unburden the mind to another; opaline and semi-transparent; rather reserved, especially among strangers; candid and straightforward in words and actions.

6. Displeased with false display of candor and mean artifices; neither simple-minded and childish nor subtle and sly; hate guile and trickery; can keep secrets when calm; but under excitement are far too divulgent.

7. Well adjusted in this ability, being between the extremes of cunning and openness; a fair and honorable amount of secrecy; rarely disclose opinions until they are fairly matured, and then with considerable reserve; usually honorable and sincere in expression.

8. Capable of keeping a secret, and not likely to betray a friend; evasive at times, and evince some policy, yet are pained to find insincerity, dissimulation and hypocrisy in friends and acquaintances.

9. Appear a little mysterious and somewhat insinuating to strangers, because very watchful and reserved; not the most approachable; non-committal and self-restrained; will not take special trouble to hunt up a secret, but manifest considerable ability in keeping dark what would likely injure the character of self or friends.

10. Have an excellent ability to keep a secret when pleased to use this faculty; not always readily understood, and some there are who never can understand such a mind; adroit in the management of personal and financial interests; able and willing to screen the innocent when falsely accused.

11. Somewhat non committal and hard for common minds to fathom; suitably qualified to conceal real plans and appear to desire the undesirable; will pull every wire and turn every corner to accomplish a purpose; not always divulging the whole truth and sometimes no part of it; a capable one to seal up a letter, lock the safe, bury or hide valuables, conceal or disguise one's self, lay a trap for others or expose deception, fraud, delusion, quackery, stratagem, ambush and falsehood; particularly endowed as an efficient detective.

12. Exceedingly mysterious in the airs assumed; singularly impenetrable and recondite; are apt, when traveling, to go incognito; often inviting others aside for private interviews, everything being in strict confidence; when doing business prefer to have closed doors, and no listeners; supremely cunning, artful, designing, diplomatic, time-serving, and Machiavelian.

A. Move in polite society, if possible, and assent to the opinions advanced by others; often quiz friends and acquaintances, and evade giving direct answers to questions; be watchful and keep on the alert; cultivate the acquaintance of those who are notably shrewd and artificial, and imitate them as far as honesty will allow; listen while others talk, and when they ask about personal affairs say little, and turn the conversation into other chan-

nels; bear well in mind, that one who is exceedingly expressive, declaratory and ingenious thereby gives others the power to frustrate, if not entirely thwart nearly all plans and designs by proclaiming them too soon.

B. Shun a deceiver, hypocrite or liar the same as one would the black plague; abandon all society where gossip, tattle and calumny usurps the place of wit or instruction in the feast of conversation; act boldly, and speak out loud and plain in a sincere, truthful and unaffected manner, and never ask what others say or think about it; associate with those who are extraordinarily communicative, and strive to imitate them in every commendable deed and word, until fully like them; cultivate plainness of manners and love of truth.

Curvateness.—Judgment of Curves.

1. Can no more find the way than a new-born babe; are lost at every turn and wonder which is the right way.

2. Forget readily anything bent or crooked, hence unable to find the way over a road when travelled several times because the turns seem wrong and new; often fail to recognize the faces of friends; poor in spelling; devoid of all artistic talent.

3. Cannot bear furniture with roundish legs; globular dishes; piano or sofa with cylindrical ends; a straight, water-level fence, or the angles and lines of a house, are to similar minds, far more pleasing than the finest Roman arch or the most surpassingly perfect line of beauty; easily lost.

4. Fail to remember a deviation or swerving from direct bearing in roads, machinery, letters, outlines, fences, faces, mountains, buildings, towers, tomb-stones or other materials; the neck of the hog is as attractive to such an eye as that of the swan; a vault or arcade of St. Isaac's, St. Peter's or St. Paul's churches pleases no more than the direct line or zigzag flash of lightning, or the rectilinearity of a New York boulevard.

5. Able to appreciate and remember a right line better than a face; a ring or bracelet please no more than a cube, crystal, cut diamond, wedge or the perpendicular walls of a house; fail to perceive harmony in nature; inartistic and would desire compasses and rule to draw the most familiar object.

6. Evenly balanced in this characteristic, neither very expert in finding the way nor easily lost; plain roads across plains with mountains in sight give no inconvenience to those thus constituted, but winding mountain trails, wood paths or trackless prairies may confuse and cause one so capacitated to lose the way.

7. Rounded and beautiful outlines excite admiration and attract such an eye, whereas the rectilinear, serrated, forked and angular give a peculiar feeling of discontent and dejection; a fair memory of machinery, places, roads, configuration of hills and water courses.

8. The forms of faces, landscapes and routes of travel are generally recollected; horses, dogs, and other animals are rarely forgotten; are pleased with circular forms, rounded models, a bow, the half moon, whatever is devious, winding walks in a lawn, or among trees, the heart-shaped or vaulted, fine bows that neatly loop, bell-shape, ovoid, sphericle and epicycle, are also a very good judge of them.

9. Have a natural aptitude for judging of curvilinear forms; if the eyesight is good, are able to recognize persons and things before seen; yet if careless about noticing people on first acquaintance, sometimes, may forget them; the winding and curled instruments of a brass band, rolling balls, whirling wheels, each give pleasure to one thus organized; not easily lost; love symmetry.

10. All natural curves, and windings of roads, rivers, hills, mountains and ravines become strongly impressed on such memories; have in this respect the mind for a good pilot, guide, steersman, cicerone, charioteer, coachman, explorer, navigator, traveler, or artist; retain well the figure or appearance of a body or the boundary line of an object; cannot always call by name persons known by sight; enjoy harmony in political, literary, social or domestic circles, with proper early education, should spell and read well.

11. Can recollect faces and curves with remarkable accuracy, and rarely, if ever, forget the route once traveled; can find the way equal to a swallow or dog; machinery, patterns, fashions, animals, build of a ship, streets of a city, scenery, pictures, landscapes, attitude, trimmings, ornamentations, and all that is elegant, graceful, harmonious, picturesque and artistical, are durably and distinctly impressed on such a mind; ought, with training and practice, to write a good hand.

12. Possessed of a fine taste for art, decoration, chirography, spelling, reading, deportment, reproduction, carving, architecture, building, modeling, shoemaking, blacksmithing, sculpturing and pattern-making, and cannot tolerate the slightest departure from the pattern; prefer to counsel and act harmoniously with others; able to remember with unflinching exactitude, vista, perspective, mien, guise, cast, port, carriage, demeanor, expression, contour, spectacle, mirage, cycloid, tortuosity, spiral, convolution, rotundity, and all complex or simple circularity, and faces and places.

A. Notice the configuration, outline and exteriority of everything; endeavor to trace family resemblances and those who are related by blood; study phonography and physiognomy, and criticise every facial feature; practice drawing, spelling, reading, sculpturing and traveling; dispense with a guide; take a compass and strive to find the way wherever and whenever traveling.

B. Engage in an occupation where straight lines and angles abound; instead of working with a painter's brush, or in soft goods, like the tailor and milliner, enter a field of labor where hard substance requires to be worked into planes, lines, angles, folds, pointed, ensiform, cusped, cornuted or digitated; have a square table to eat or write on; use furniture in your house, wherein corners and plane surfaces are more numerous than rounding forms; cease drawing and evade all art galleries, and at length those imaginary figures, such as haunted the merchant Abudah, and Roger d Oxtelyn, may entirely disappear from the fancy.

Accumulativeness.—Desire of Possession.



Miserly Hand of an Aged Spinster.

1. When fortunes fall to such characters they are soon squandered; a thriftless prodigal; apparently born under the star of disaster; wreck and ruin mark all touched; living to no purpose.
2. Poverty, indigence and distress come from one of the following causes, which are mentioned in the order they usually occur, the first being the most common cause of pauperism: idleness, dissipation, extravagance, mismanagement and misfortune; failure, bad circumstances, destitution and debt generally accompany minds of this quality; one resort only is left for such people, and that is a house established at the public expense for the benefit of the poor.
3. Manifest little, if any, economy in financial transactions; too free-hearted and munificent; generally pressed by hard times, from spending injudiciously the money obtained; buy without first asking the price; finances and circumstances are applied to a great disadvantage; love money for the purpose of using rather than saving; can gather information and knowledge more readily than property.
4. Slow to perceive opportunities for commercial enterprise and success, hence a luckless and ill-starred tradesman; not likely to acquire large possessions of any kind; not ambitious to be the wealthiest, but simply desire a fair competence.
5. Can comprehend the means of increasing wealth, yet are more theoretical than practical regarding gain; more adapted to making than saving money; consider wealth of little value except as a means to gratify the desire of other faculties; unfit to bargain, barter, transfer, loan, apportion, donate, appropriate, purloin, etc.
6. Desirous of occupying the golden mean; wishing to more than make a living, yet mediocrity or moderate circumstances accords well with parallel minds; will never be really very rich or reach the dolorous extreme of indigence; dislike to beat down in price; able to appreciate property, though not a very successful financier.
7. Harmoniously balanced in this faculty, worshipping neither opulence nor penury; have respect for the rich and do not despise the poor; are frugal, chary, and economical with means when necessary; are not ambitious to amass wealth similar to Cræsus, Dives, Herr Krupp, or Commodore Vanderbilt.
8. Wish to be highly successful and flourish; strive to be economical, whether owning much or little; more apt at making than saving property; not penurious or miserly; will have the necessities of life, yet place a fair value on acquisitions; can make and spend money, yet will not likely come to want.
9. Circumstances must be unfavorable if like characters do not increase in worldly goods; anxious for liberty and property, yet desirous that friends share the happiness of possession; dislike to see things going to waste, hence try to be saving, yet supply necessary wants; have an anxiety to acquire property, and may accomplish it some day if placed in favorable circumstances; will strive to get the value of money when investing it, yet are not miserly.
10. To prosper and thrive affords analogous tastes, great satisfaction; would like to see the branches of railroads and of commerce extended everywhere; there is natural enterprise burrowing deeply in like hearts; ever discovering new resources from which to draw wealth; this spirit has in nowise the stinginess and avarice of the niggard.
11. Will strive to amass property and to increase possessions; wealth is not productive of evil except when carried to a culpable excess, which it is to be hoped that continued success and thrift shall not incite in this mind; the recipient of good fortune and many a godsend; ever providing for the future in this world by continued industry, enterprise and frugality.
12. Thoroughly know the ownership of acquired property, and eager to gain more, and wield a moneyed influence; will likely be very wealthy some day, if not so already; often over exert and work to excess in order to make money; everything touched by similar dispositions seems to turn to their advantage; remarkably fortunate, and in danger of seeking money as the chief end of existence; unless this faculty is soon repressed it will become morbid, resulting in niggardliness, venality and avarice.

A. First and foremost resolve to get rich through industry, economy and reasonable calculation, in order to enjoy leisure, which gives time for reflection, the forerunner of all progress; do not purchase everything desired; spend very little time in visiting; devote nearly the entire wakeful hours to business; engage in well-timed speculation and court healthy competition; study the natural laws of supply and demand; enjoy life rationally and proportion the expenses to the income, always keeping the income the larger of the two; however small the income scrupulously and regularly lay aside, at least, a small portion of it, and that saved may keep one from the verge of want in old age, and become a help and a blessing to self and the loved ones; enshrine in the memory the following sentence: it is more pleasant to draw on the bank than to depend on the poor house; never mind failures and disappointments, all have them, and it seems they are to try the metal of individuals; good minds rise after trouble like kneaded dough, whereas worthless people melt away as spurious coin subjected to acid; never ask a friend for assistance, but rely entirely upon innate resources; property tends to enhance a person's energy and strength, from the reason that one will exert more vigor and force and cultivate his own better than what belongs to a master; unite practical wisdom with capital, and above all keep the armor bright with honesty and earnestness of purpose.

B. Think less of property, but more of soul; cease trading and devote a larger share of time to gathering valuable thoughts, and acquire a noble way of thinking; cultivate commendable humility, and remember that without the higher virtues, such as liberality, respect, faith, honor, a cultivated mind and good conscience, all worldly wealth is but a phantom.

Monoeroticity.—Love for the Opposite Sex.



Exceedingly Loving.

1. About as unloving as an iceberg.

2. The tender passion of love has never been kindled into a flame within this bosom; loveless; have more acerbity and animosity than liking; without favorites among the opposite sex, fail to enlist the bewitching predilection in others; resemble John Randolph, who was displeased with all women; also Thomas, Archbishop of York, who said woman was worse than disease.



Polygamic Love.



Monogamic Love.

3. Bachelorhood or spinsterhood would well accord with your tastes; cold and coy toward the opposite sex, and at times feeling aversion and disgust, at others slightly amorous and erotic; rather stoical, like Zeno of Citium, indifferent to pleasure or pain; treat the other sex with respect, yet neither expressive in love nor as loving as the generality of people; fall in love easily, and jump out of it quickly.

4. Occasionally admire those seen, and the affections and feelings become somewhat enlisted, but not sufficiently to continue interested; exhibit more platonic than ardent love; fond of fondling and kissing the loved one, but not given to sex-passion or licentiousness.

5. Often take a fancy to those differently sexed, and become ingratiated in their feelings; slow to be led by Cupid's jokes, yet when once fully pledged to exclusive affection, there are none more true; woman like, will cling to the loved object, while it contains a shred of purity.

6. Moderately inclined to manifest affection, yet not likely to abuse this faculty, as do the great mass of people, or become an imperious libertine, or a love-lorn celibate; when once fully in love will possess, if not exhibit, much exclusive devotedness.

7. Respect and acknowledge the tenderness of conjugal attachment; clinging, true, and faithful in attachments to one, yet not disposed to love promiscuously; not uxorious or erotic.

8. Feel an innate love for one of the opposite sex; have an every-day, plain, unsentimental and unromantic sort of love, that wears well and strives to prove faithful; to love and be loved, is the highest delight of such a character.

9. On such food as love a mind like this can nourish itself; not very demonstrative in love, yet desire the good graces and fond caressings from those loved; have a pure, profound affection, which partakes more of the spiritual than the carnal nature.

10. Persons with such a strong, monogamic taste usually become valuable members of society; unhappy unless often in the company of the opposite sex; love is a powerful impellent to this character, either for good or evil, according as the judgment guides and directs the warm flame; this is a fertile, deep, absorbing affection, that if rightly mated will love on more and better every day.

11. Those prominent, liquidly moving eyes bespeak an excellent share of ardent love; capable of loving deeply and well, if truly mated; have had many love experiences, and some of them smattered largely of romance; direct rightly this love nature and it is sufficiently strong to become a vast source of pleasure some day, and revitalize the entire constitution.

12. The erotic passion and salacious tendencies are nearly uncontrollable in this nature; none know so well as this heart its own temptations; this is an ardent, amatory, passionate

soul, with enchanting and bewitching power over the other sex; always liking and winning some one, and give many little attentions to the opposite sex; are enormously teeming and fecund; ever thinking about the other sex by day and dream of them at night.

A. Protect with jealous care every tender tie; if you lose your object of love, lead such a virtuous and attractive life that another will love you; continue in caressing, kissing, fondling, petting, wooing, loving and well doing; strive to imitate the devoted love *Elanora* manifested for *Tasso*, or that poetic passion between *Aeneas*, the Trojan prince, and *Dido*, queen and founder of *Carthage*, mentioned by *Virgil* and *Ovid*; try to get into favor by dressing well, and use every honorable means to become more popular in society; adorn the person with a little of the very best jewelry, and array with care every article of clothing; keep scrupulously clean; cultivate attractiveness by becoming more mindful and attentive to the opposite sex, showing them at once and at all times, and in all places, the utmost application, regard, heed, care, civility, respect, politeness, and endeavor to make a favorable impression; seek the company of the opposite sex more and oftener; treat them with kind acts and pleasing words; make more of those loved; leave a door open to reconciliation when differences arise, to prevent endeared and tender affection from running into excess of hatred; praise those you admire, and guard faithfully with judgment against the vain, foolish and turbulent assaults of jealousy; upon every trifling occasion, or the omission of a little ceremony, don't consider that a slight is intended; remember that jealousy is a domestic plague, that gnaws into the vitals, haunting at home and disturbing personal affairs abroad, turns reason into folly, sours the sweets of life, predilection becomes hatred, and the fever of jealousy corrupts the beautiful and good in self and others, invites rudeness, and transforms serenity into frenzy.

B. Endeavor to regulate all actions by philosophy; read tentative works and abjure fiction; bear in mind that chastity is the body-guard of conjugal affection and the peace of families; seek the society of the pure minded and shun those who are questionable in virtue; cease to think and talk of sensuality; direct the thoughts into other channels; sink deeply the following in the mind; love rightly governed and grounded on virtue and principle, resembles a diamond, durable and hard to be broken; the love nature is an energizing and strengthening power, giving nobleness and long life to the individual if rightly trained and directed, but when abused, and it is more grossly misused than any other human endowment, it produces greater misery and unhappiness than every different attribute. Myriads of people in every society are abnormally sexual, and yet ignorant of the fact, and from that cause plunge themselves and others into unhappiness; abnormal sexuality is the cause of more physical and social misery than all other evils combined. Love in excess ruins health and blights all prospects of becoming intellectually distinguished, transposes the warmest and purest lover into selfish coldness, or into the coarse libertine and venereal tyrant.

Chromaticalness.—Perception of Color.



Keen perception of color.

1. Completely color blind; discern light and darkness, day and night.
2. Fail to notice the mild shades of color; can tell brown from blue and black from red, and scarcely more; very little idea of colors, and seldom notice them.
3. A fine form attracts this mind more readily than the most gaudy hues; have more taste and talent for sculpturing or architecture than for painting; more fond of florid and showy colors than dingy or sombre shades.
4. Find some interest in viewing fine flowers and beautifully blended tints; take some pleasure in hues and shades, though not much; inapt to notice finer tinges and interblendings of the most delicate dyes; inadapted to paint in oils, in distemper or in fresco.
5. Pleased with delicate hues and shadows; with experience in judging colors might become somewhat of an expert if the articles were side by side or near together, that the eye could see both at the same time; unable to become a skilled workman in portraiture or landscape.
6. With attention are capable of judging decided colors, and able to recollect them, with care; pleased with nice and tasty blendings of the neutral tints; the motley and dappled seem especially well to suit this eye; could never become practically an expert colorist.
7. Delighted with artistically arranged hues, yet have no passion or enthusiasm for loud colors; admire the soft and subdued tones and half tones in superior photographs; judge complexion, and shade fairly well, and can remember them, especially when having given them due attention; to color, or represent objects by color, is not the strong point of this character.
8. A fair observer of well-indicated lights and shades; with practice could mix, arrange, compare dyes, and discriminate the appearance or hue which bodies present to the eye, readily noticing what is transparent or without color; might at times fail to distinguish delicate play of colors; when the attention is fully called to a tulip, violet, butterfly, peacock or rainbow could form an opinion pretty correctly of their hues.

9. Take a great interest in delicately colored works of art; would delight in visiting the art galleries of southern Europe, where the warm colors give depth and attractiveness to paintings; although the act of representing objects by colors is a superficial, imitative cunning, deceitful and fraudulent plagiarism on nature, yet such a mind could highly enjoy the finished and angelic blendings of colors in the masterly works of Bellani, Titian, Giorgione, Velasquez, Murillo, Da Vinci, Angelo, Giotto, Raphael, Corello, Vanloo, Le Poussin, Vernet, and Bonheur.

10. Perfectly delighted with portraits in oil, where they are drawn so faithfully as to represent the minds of men with life-like, breathing freshness and identity, as if ready to step out of the frames; have the capacity to closely scrutinize contrasts or harmonies in complexions and dresses; any aberration or violent contrasts in coloration highly offend this taste, naturally adapted to the science of color or chromatics.

11. Scarcely a tint, however soft, escapes notice; gifted with natural ability for the fine arts, especially where color, as well as form, plays an important part; in depicting, working in encaustic, enamel, or scenic painting would exhibit remarkable nicety in arranging lights, shades, tinges and hues harmoniously; possess a refined gift for representing active or still life; highly enjoy contemplating iridescent and polychromatic flowers, or the soft and balmy bloom of the cheek, lit up by the eye of love and friendship.

12. Have decided talent for that part of the plastic arts where shades and hues are indispensable; passionately fond of fine paintings; find pleasure in the marbled, dappled, opaline, veined, roscate, fallow, citrine, azure, virescent, lavender, apricot, drab, sombre, bass, and all the variegated comminglings which the most consummate skill may, in good taste, depict with black, white, gray, brown, and all the primitive and complementary colors; acutely sensitive to fine shades; retentive memory of tincture, complexion, cast, dye or stain; enjoy bright colors when artistically displayed.

A. Visit galleries of fine paintings, such as the Louvre in Paris; the Old and New Galleries in Munich; the Vatican in Rome; the Royal Gallery of Madrid; the Escorial in Spain; Lichtenstein's Gallery in Vienna; the Hermitage in St. Petersburg, and others in Venice, Florence, Milan, Naples, etc., and contemplate and study out the beauties of the works by the old masters. Notice the varied shades of colors in the foliage of forests or in the earth's green carpet decked with attractive flowers of a hundred hues, and observe the ever-changing golden and silvery colors and tints of the sun on cloud and sky; then give attention to the beautiful plumage of birds and varied colors of insects and animals, remembering that colors are Nature's marks of distinguishment, while they constitute one of the charms of life; study chromatics, and learn that all color is caused by vibrations of the etherial medium, those of different lengths producing different colors; the longest waves produce heat only; shorter and quicker give red, and as they become more rapid they produce orange, yellow, green, blue, indigo, and violet; still shorter waves give chemical effects alone; red rays are first visible, and are .36900 of an inch long, and vibrate 458 millions of millions of times in a second; violet rays are last visible, and they vibrate 727 millions of millions of times in a second, and measure each .64516 of an inch, each wave passing through ether at the rate of 192,000 miles in one second; and thus pursue the study of color, until the faculty shall become sufficiently active to drink in the external beauties of Nature and answer every noble and useful demand of life.

B. Wear nothing gorgeous or gaudy, and live in a cloudy climate and foggy, smoky locality, and shun artistic works by famous artists; don't conclude that, because able to daub or paint a fence, that the perception of color is large, and become ambitious to be an artist; put in mind that art, like poetry, belongs principally to the imagination and tends to repress pure intellect, which is a higher type of mind; high art flourished in its glory in the extreme southern peninsulas of Europe during the ignorant ages, and gave its expiring groan more than three and a half centuries ago in the death of Raphael. There have been many star artists and celebrated painters in Italy, Spain and Greece, who have been liberally rewarded for their labors; but the great mass of them have generally been utter failures; success wins sympathy and respect, therefore avoid an occupation where so few opportunities are open to lead a prosperous, cheerful life and win renown.

Demolitiousness.—Inclination to Destroy.

1. As free from malignancy as a rabbit; a tame soul, fraught with estimable wishes for the world; chock-full of tender, hurtless,—harmless feelings; cannot witness, cause, or endure pain.

2. An uninfluential and slack person, nearly devoid of executive force; languor and torpor mark thee as inefficient, yet when greatly aroused will expunge, erase, immolate and mow down for a while with considerable force; yet such seasons are of brief duration.

3. Dislike to break, crush or tear down, and require the forceful mind of another to wake thee up to respectable thoroughness and efficiency; wanting in proper resentment and animal strength.



The Tiger. Greatly inclined to Destroy.

4. One of those easy-going souls; are energetic and forcible only when greatly aroused, but are not inclined to bruise, wound, maim or cripple any living thing, much less to plunder or destroy anybody; will work well when liberally paid.

5. Neither severe nor harsh with any one; slightly inclined to exterminate weeds and animals that are deemed useless or offensive; lack depth of indignation; yet are occasionally a little morose if highly angered; when greatly aroused are quite vigorous in action and sharp in criticism, but in nowise savage or cruel.

6. Are willing to work but need a strong incentive or somebody to rouse and set thee going; like a watch are very good to go when wound up and started by some one else; have sufficient force and executive ability to give a fair amount of indignation; sometimes lacking force and dislike to give pain or witness death.

7. A truly good worker when once fully interested; hate to see things drag slowly along; like to move on and execute what plans have been formed; delight in eradicating the useless, sweeping away nuisances, do away with the worn out, break up social evils, overthrow false and tyrannical powers, and sustain by force what judgment dictates; yet are forbidding when enraged, though not at all savage.

8. Take hold of every enterprise as if in earnest, and prosecute all undertakings with a good measure of spirit and executive force; capable of enduring pain without wincing; when enraged are terribly in earnest, and if uneducated will be a little rough-handed in pushing through the world.

9. A character carrying a large amount of executiveness and force; people must get out of the way or be pushed aside; are rather uneasy and peppery if obliged to wait long for anybody else; given to expending force in useful ways, such as breaking up land, clearing forests, expunging error and abolishing ignorance, and are very desirous of leading a life of industry and usefulness.

10. This character possesses great force and power of executiveness; will pull down, overturn and put an end to useless institutions and effete governments; are ordinarily good natured, though when provoked to anger will evince a sharp and rather severe temper; can bear pain resolutely or inflict it on others when excited, and will not flinch from what is deemed right under the circumstances; given to *dislike* rather too much and *like* too little; see many faults that are unmentioned; when once interested in a job of work will drive on with that strength or vigor which when well directed surely accomplishes and overcomes every opposition or hindrance,

11. Heavy laden with the capability of producing evil or good according as this faculty is directed by the intellect; when once really angry it requires a long time to get over it; dislike to forgive and never forget an intentional injury; possessed of great physical strength when aroused, and deal heavy blows if greatly angered; are exceedingly enduring, thorough-going, energetic, and when angry become sarcastic and severe.

12. Ever diving along the enterprises of life; efficient, thorough, and bring with great force the propelling power to exterminate enemies and whatever may be inimical to self interest; are exceedingly enduring and executive, and when enraged take pleasure in the downfall of an enemy; in war would revel in the crash, smash, and havoc made in the lines of a foe; when enraged are nearly as cruel and unfeeling as Phalaris, or John Calvin when he burned to death Servetus, at Geneva, with green faggots, that the pain might last longer. —Servetus was a celebrated physician and eloquent preacher, but disagreed with Calvin in creed.

A. Break up new fields of land, cut down the trees, tear down the old house to find a place for the new, build railroads, ships, canals, and search continents for treasures both natural and artificial, go shooting and fishing, and don't fail to laugh when the worm or insect, tortured by the hook, struggles for freedom from pain; when a whole charge of shot is lodged in some harmless rabbit or dove, go at once and crush his head with the heel, carry him home and eat him, as any barbarian would; compete for the prize in shooting; seek difficulties and overcome them; the army is an excellent place to cultivate destructiveness, especially where there is a vast amount of active service; but as this faculty is generally too large in this hurry-go-fast, scrambling, harsh, severe age, we shall turn to its restraint.

B. According to statistics in Great Britain and America, murder is yearly on the increase, while taking into account the advance in population, and this, like every other thing, has a cause; one of which is that millions of mothers are coarctating nature by fœticide, and is it any wonder that children inherit a tendency to kill when murder was the ruling thought in the mother's mind before the birth of her child; it is well known that the conditions of the mother's mind are implanted in her child before his or her birth; then live like good mothers, and cease to use any means to kill a child before birth, remembering it is a sin punished by ill-health in this world, and by the hatred and contempt of the angel child and a self-stricken conscience in the next world; men should avoid the army and shun war and its devastating and bloody scenes; if possible, never imbrue the hands in blood at any time; cultivate sympathy for animals, and when the lamb, horse or ox is no longer of service, don't shoot him or cut his throat and cannibal-like eat him; erase *revenge* from thy list of civilities and place *forgiveness* instead; learn to reason on right conduct towards animals and mankind and live more through and by ennobling reason, improving sympathy

and winning love, and less in vengeance, revenge, debasement and malice; allow no paper or book to enter the home that gives glowing accounts of murders, executions or vile acts; move out of the lowest part of the animal nature into the realms of charity, justice, pity, reason, and respectful and cheerful obedience to a higher manhood and purer womanhood.

Philonepeñiality.—Love of Young.

1. Hate children as much as Constantine the Great, who killed his son Crispus, or Irene, who put out the eyes of her youngest son.

2. Calmly indifferent about pets and children; dislike to be troubled with babes or young animals.

3. Enjoy the society of the little ones when they are large enough to manifest friendship, and use reason and judgment in asking and answering questions, yet soon disgusted with the crying baby.

4. Can tolerate well-behaved children; will defend them rather than see them misused, yet have no passionate love for them; if a parent, will strive to do just duty towards children.

5. Have no great hatred or love for young dependants; love children in a parental manner, except those of others; easily disturbed by crying or noisy children.

6. Often sympathize with the young in their sports and foibles; have a fair degree of love for juveniles; less interested in those of others, unless they are cleanly, intellectual and good.

7. Are beautifully balanced in this faculty; neither remarkably devoted to little urchins, nor pleased by seeing them governed severely; generally rather lenient towards them, especially if they are well disposed.

8. The loss of a child would give poignant grief; love children as little friends; as a teacher or associate, would secure their good will and friendship; as a parent, would be affectionate, attentive, kind and devoted; at times indulgent.

9. Take marked delight in the young; likely to have some house pet, and manifest a loving interest in it; enjoy the company and sports of pets and children—can easily win their love and tolerate their faults.

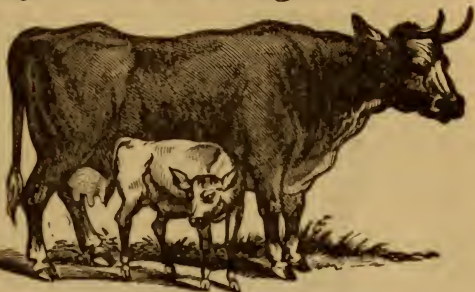
10. A heart that yearns in behalf of each child in distress; admire every well-dressed, cleanly, and kindly-behaved child seen; readily win the good graces of kitten, foal, cub, pup, calf, lamb, or youngster, and quickly become deeply attached to them; a tender, fond affection wells up in this mind and attracts animals and children to it, even the darling baby is not afraid of such an one, so full of forbearance, love, tenderness, and affectionateness.

11. Here children find a sympathizer and protector; liable to adore and idolize them; sometimes too lenient with them; disposed to overlook their faults and magnify their virtues; in order to feel fully satisfied must have a pet cat, dog, fawn, lamb, boat, horse, bird, squirrel, doll or baby. Truly the paternal feeling is ingrained in every desire and feeling of this soul.

12. Take great delight in young plants, animals and children, especially the latter; never more happy than when surrounded by the beaming faces of merry children; a general favorite with them; the deep tender love of this heart utterly precludes one from willfully harming a child; would rightfully consider Charles F. Freeman, of Pocasset, Massachusetts, who deliberately killed his little daughter, Edith, in obedience to what he says was a command from heaven; a religious bigot, fanatic, more correctly—barbarian; no command could make a person, with the tender parental love of No. 12, become a second Abraham.

A. In order that this faculty shall show its full strength and continue to increase in power, one should be where children and pets are a large share of the time, and engage in taking care of them; ask those in the leading strings and those in their teens questions and answer theirs, associate with those who are passionately fond of nurslings and whippers, and listen to their words of endearment; pardon their shortcomings and engage in their sports and foibles; keep pets and feed them; be gentle and handle infants, unfledged birds, kittens, puppies, lambs and tender new born life with very much care and attention; join and strive to enjoy the sportive, jovial, festal, rompish amusements of little urchins; keep a sunny side of the heart ever open to their advances and at length the love of the young will strengthen until they are no longer a tax or burden, but become to all appearance cherubs from heaven overflowing with innocence, purity, unalloyed friendship and every noble attribute of human character.

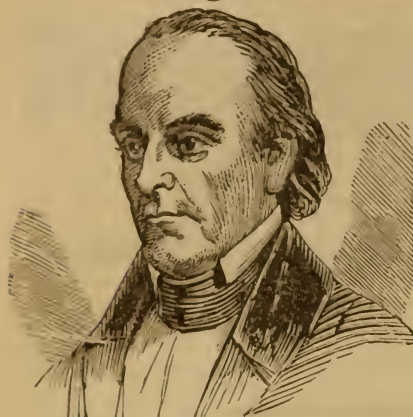
B. Govern the affection for the young with the judgment, be more strict and exacting with children and pets; remember that excessive indulgence, pampering, humoring and over



Cow and Calf.—Great Love of the Young.

fondness spoils children; allow them to amuse themselves; seek the company of adult or old persons; avoid being where an infant or very young person lives; talk little with the childless who are extremely anxious to have an heir; never speak of a much-loved, and lost, pet or child.

Linguisitiveness.—Spoken Language.



Daniel Webster—Large Language.

1. As dumb as a giraffe; in this respect like J. F. Navarete, alias the Titian of Spain, a celebrated Spanish painter, who was deaf and dumb from his infancy.

2. Barrenness in expression characterizes each oral effort; in composition and literary productions they are all marked by feebleness of style; as all thinking is done in words the verbal deficiencies of this mind denote its weakness.

3. Cannot express ideas by tongue or pen with freedom; ambiguous and obscure and it is difficult to understand the unintelligible jargon and mumbling such a person gives forth.

4. May be a rapid speaker, yet are not verbose; can write thoughts better than speak them; find it difficult to converse well, unless excited by opposition or the questions of others; use but few and familiar words; inexpressive and at times barren and vague; in style quite lifeless.

5. Capable of talking tolerably well only when deeply interested; generally prosy and tame of speech, simple and unadorned as a writer; not adapted to produce ingenious turns or energetic expressions.

6. Language is to thought what bark is to a leafless tree—the clothing and visible representative of it; the bark on thoughts from such minds, is rather rough, gummy and thick, yet not the most so; lack heart-stirring eloquence, yet may register knowledge in homespun composition; can manage to be understood.

7. Love to listen to an eloquent orator; practice and culture would make such an one write well, yet not highly gifted in vocal communication; rather loquacious when among familiar friends, though unornamental and monotonous; more vigorous than flowery.

8. Although not highly adapted as a prolocutor, orator, or to shine in Belles Lettres, yet can comprehend readily the meanings of words; more simple than elevated in style of authorship; give more accuracy of ideas than elegance, propriety and purity of expression.

9. May not care to be an isolated scholar or a sage shut up in a closet, yet if this mind had been educated, its effusions would be sententious, lofty, chaste, with well rounded periods; enjoy highly the company of a fluent conversationalist; have copiousness of language and generally talk well, and are seldom troubled about words to express ideas and sentiments; under opposition can discourse or write in a free and ready manner.

10. Apt to feel like the East Indians, who say at the commencement of nearly all of their books: "Blessed be the inventor of writing." Though not a remarkable genius in language, yet there is in such a mind a thankfulness that it does not live in barbarous times, when the French, British, Germans, Spanish and Arabs could neither read nor write; an expressive and ready talker, and with the aid of a thorough classical education, would be lucid, racy, flowery, unlabored, exuberant essayist.

11. A genius in the communication of ideas; often speak without much previous thought; the ready flow of words convinces those who hear that spoken language is large; often invent novel terms of expression; generally feel the necessity of saying something; embarrassed when called upon to speak, and have nothing to say; very ready in speech and conversation; use excellent language, and had a thorough classical education trained this mind, it would have excelled as an author, reporter, critic, reviewer, editor, amanuensis, or penny-a-liner.

12. Have a remarkable talent of expression, and an inborn ability to give easy and rapid utterance to thought; able to trust to the inspiration of the moment and speak spontaneously in a florid, elegant, sparkling, Ciceronian style, like Gambetta, the greatest living French orator, competent to speak extempore. Chesterfield says, "Style is the dress of thought," and this mind arrays ideas as flowery and gorgeously as a belle dressed for marriage; if uncultured, will babble, gossip, prattle, palaver, prate, chatter, tattle, gabble and tawdle with wonderful volubility; with thorough culture and education, this mind would be able to compose, with that pithiness, loftiness, and graceful turn of expression; as far as language is concerned, equal to Homer, Virgil, Livy, Tacitus, Guiccardini, Swift, Prior, Dryden, Congreve, Addison, Pope, La Fontaine, Molière, Rousseau, Voltaire, Heyne, Schlegel, Schiller, Goethe, Prescott, Bancroft, Bryant, or Poe, each knew how to adapt his style appropriately to the various subjects treated.

A. The first great requisite in the cultivation of language is a thorough classical education; then devote the attention to the study of rhetoric, etymology and English composition; become familiar with some special subject and write upon it, re-write and revise, and continue to practice until what is now labor becomes a pleasant and easy pastime; next ponder upon the various styles of writing; notice corruptions of style, also the varieties of diction, such as cold, flowery, feeble, lucid, concise, incisive, diffuse, vague, figurative, powerful, nervous, pointed, lofty, poetic, severe, chaste, attic and crude; read and study the writings of Bacon, Shakspeare, De Quincey, Macaulay, Carlyle, Ruskin, Corneille, Racine, Clarendon, Montesquien, Descartes, Gassendi, Arnaud, Boileau, Leti, Scaliger, Oehlenschläger, Swedenborg, Oersted, Schlozer, C. O. Muller, Leibnitz, Haeckel, Humboldt, Washington Irving, Draper, Emerson, Longfellow, and other works of taste, sentiment and science; especially study the genius of one's native tongue, and the harmony of language, which, when written, represents the author's capacity to think; combat vicious expressions used by ignorant people; trace out the faults of languages, for they, like people, are not without blemishes; follow the manner in which good authors write; keep and use the most complete dictionary it is possible to purchase, and associate and converse as much as possible with scholarly persons who are fluent and superior conversationalists.

B. Think more carefully about the manner and matter before speaking or writing; devote nearly the whole time to study; imitate Prince Talleyrand, a great wit of Napoleon's court, who spoke or wrote in the most concise and terse phraseology; also the celebrated German Marshall, Moltke, who is silent in nine tongues; avoid telling that which would harm other good people; learn to listen while others talk; in short, be more concise and laconic in speech or written composition; gesticulate less, and remember that nothing is more detestable than an intolerable chatterbox or illiterate boor.

Curativeness.—Curative Power.

1. In a state of diseasedness and feebleness in body and mind; don't be such a brazen, egotistical fraud as to attempt to cure others while in this diseased condition; faint, dull, weak, wanting in magnetic power.

2. Possessing little of the strength that heals; poorly adapted to perform the act of healing; should at once place thyself under medical treatment.

3. Far too weak and sadly wanting in health to remove or even subdue disease in others, or to restore them to soundness; a delicate constitution and illy adapted to fulfill the duties of a physician.

4. Capable of giving good advice to those who are ill, but have little health and strength to impart to the sick; deficient in vigor and freshness.

5. Desirous of helping others to shake off taint, infection, sickness or infirmity, yet unable to become pre-eminent in the experimental art of healing.

6. Are deeply interested in all that cures or ameliorates the conditions of sufferers and those who are unsound or in any wise affected with illness; occupying an intermediate position between healthfulness and incurableness or sickness; would like to cure all who are sickly—even the cureless and gasping.

7. Possessed of a moderate power to cure others, and tolerably adapted to the practice of healing, or to cure those affected with illness; possessing correctives for many disorders to which mankind are subject; here is a staunch, vigorous, hearty frame, with a surplus of strength to spare to those who are diseased, ailing, or the weak and the debilitated from overwork, without being diseased.

8. Having a fresh and whole body, hale and healthful, it enables thee to repair, retouch and refit the unsound and flagging organizations of others, seemingly knowing as if by instinct what corrective, remedy and help to give for the renovation, recovery, restoration and instauration of those who are diseased, worn out, or suffering in body or mind.

9. Happily suited to give magnetism to morbid and vitiated bodies, and return them to good health; are fit to cure and restore others to soundness; a natural nurse, apparently without study knowing what to do to ease the distressed and relieve suffering; the curative faculty is large in this organization, and when the skin is cut or broken it heals readily, and such people rarely remain sick long at a time; capable of self-restoration and to greatly aid others to return to their original state of healthfulness and vigor.

10. Largely filled with pure magnetic force and are able to relieve pain and to remove many ailments by placing the hands on those who are afflicted, thereby giving them a large amount of life-generating magnetism; if sickly persons could associate with thee daily they would gather a good share of vigor and strength by it; there are few so suitable to render themselves serviceable and beneficial to the sick; friends think they can hardly do without thine assistance when they are sick and in trouble; for it does seem that few, if any, can suggest more readily the remedies to relieve one from sickness, distress, or social, financial, political, scientific, or religious trouble.

11. Few there be who possess such superexcellence as a nurse, and fewer still more capable of giving unexceptionable advice on health, and rarely is one met better prepared by natural endowments to renovate, restore, cure and heal the sick, weakly or indisposed; in this respect largely resembling members of the Sweet family, who formerly resided in the

Eastern States of America, who without study could set disjointed or broken bones correctly; a natural physician.

12. Prominently marked by nature for the re-establishment of health and soundness in those who are decrepit, poorly, drooping, suffering (r bedridden; sufficiently sensible to comprehend that regimen is superior to medicine; too wise to attempt to institute an alliance between health and any kind of intemperance; should by all means be occupied in the restoration of health; one to exercise the experimental art, medicine, with caution and unparalleled success.

A. To aid, cherish, succor, support and promote the faculty that heals in man, animal or vegetable life, one should allow nature largely to have her own way; for when a piece of bark is broken from a tree, or one of its branches, the faculty for healing in that tree at once sets to work and heals the breach of injury; and that same faculty in mankind strives to repair any cut or injury that is done to any part of the body, and so we have recognized this faculty and called it *Curativeness*, which signifies *the faculty for the restoration or cure of impaired health*; nature gave this faculty to all life, yet, from ante-natal causes and influences, some persons receive it in a feeble degree, others in a medium, while a very few possess it particularly strong; the latter, and those only, should be physicians; yet we find that in the medical schools physicians are ground out according to rule, as are lawyers and ministers, and that is the cause of so many plying and disgracing those professions, who are illy adapted by nature for the occupation selected for them, perchance by ambitious parents, or by their own vanity, or from a love of doing good, and yet ignorant of the direction which nature has marked out for them to follow; and thus the world is filled with ignorant and incompetent doctors in law, medicine, theology, philosophy, and all the vocations of life. The word *doctor* literally signifies *a teacher*, and how few are those who practice medicine and attempt to doctor who tell their patients anything or teach anybody, and how can they? Can we extract milk from a stone? Would the world be better without doctors, ministers, lawyers, soldiers? True and intelligent teachers push the world forward, enlighten and expand the intellect, promulgate knowledge, and thus benefit the world; but, alas! where is the doctor who teaches people how to cure themselves? There was a period when Rome existed for more than five hundred years without a physician, lawyer or preacher; Horace gave the earliest forms of public prayers used by the ancients, and he was born nearly seven centuries after the founding of Rome by Romulus. Prayers were not used among the Jews until their captivity at Babylon, before which they had not one single formula of worship. Rome, during the several centuries when she was without physicians, preachers, lawyers, and grist-mills, and ate boiled wheat, instead of bread, was far more healthy, more prosperous and more powerful than during any other period; and her language became more perfect, literature flourished, and the arts were practiced with more perfection and grace than they have been since in any portion of the world. The first physician Rome had was Antonius Musa, the physician of Augustus. Musa was a slave, a Greek by birth; and after curing Augustus of a dangerous illness by bathing was freed and made a Roman knight, from which physicians were respected. The Greeks had physicians several hundred years before the Romans had them; Hippocrates, the father of medical science, was a Greek, and was born at Cos, 460 B. C.; his family had followed the practice of medicine for 300 years; he was a natural physician; he taught the necessity of closely observing the signs of disease, prescribing simple remedies only, and insisted that the physician should follow nature. Learn from a practical physiognomist what nature has best fitted thee to follow, and when he says medicine or curing people, then study in a medical college all the branches thoroughly, take good care of health, and be extremely careful to give only simple remedies, and guard faithfully against killing anybody, and most of the patients will get well.

B. To thwart, contravene, interclude, discourage, undermine, retard, avert, or turn aside the tendency to try to become a doctor; first learn how many ignorant pretenders there are who are unable to cure anybody, or even aid nature in effecting a cure, yet are extracting vast sums of money from sick people, through their ignorant faith in medicine; cultivate honesty and that will prevent thee engaging in trying to cure the sick, and turn the mind into another channel of action, for which it is better adapted; teach people how to take care of health and preserve it, instead of trying to cure them. It is a disgrace that medicine has been an established science more than 2250 years, and yet none, *no not one physician* can effectually and permanently cure syphilis; and yet Ricord, the great surgeon of Paris, stated that four-fifths of all the French people had syphilis, and since our great civil (uncivil) war, it is far too common in America; be a doctor, literally, by teaching people how to preserve health.

Sollicitireputativeness.—Desire of Approval.

1. Perfectly indifferent regarding the opinions and feelings of others; thick-skinned and steeled against censure; have too much of the "don't care" disposition to praise anybody; lack politeness; abrupt, plain-spoken and unpopular.

2. This spirit never heeds the approval or condemnation of others; apt to say *yes* and *no* without blandishments; neither court favor nor renown; more inclined to denounce and in-

culpate strangers, than to vindicate or defend them; will not sacrifice ease for fame; occasionally inclined to censure others severely.

3. Censure or admiration make little difference with a mind so independent and proud; not likely to compete and strive for fame; slightly sensitive to praise; dislike those given to display; ambitious, and in this faculty like Robert Burns who said the great fault of his life was that he had formed no aim in life; satirical and sarcastic.

4. Desirous of the good opinions of others, yet will not stoop to please for renown or applause; a little stiff in manners and need to oil the joints of the neck with politeness; somewhat sensitive to criticism, blame, or censure; without flattery, like Hesiod, Homer, or Demosthenes.

5. Have some love of approval and regard for character, yet not showy or very oily in address; desire to be thought well of, but dislike to follow the fashions for the sake of popularity.

6. Not apt to flatter others or to condemn them unjustly; will strive to gain the good will and approval of friends; ambitious to avoid censure and keep up a good reputation; will not wheedle, coax, or flatter to shun reproach or evade correction.

7. Fairly developed in this faculty, may have plenty of self-approval, but possess little desire for the applause of others; a well-merited and tasty compliment however is not objectionable; well satisfied to gain the favorable opinion and esteem of others.

8. Wish to avoid the foul-tongued detractor or the fawning sycophant; such a mind measures its actions by the standard of others; pleased with kind attentions; will strive to be deserving and worthy of praise.

9. Are rather fond of the good opinion, approval and compliments of others; have an inherent desire to do something and be somebody; set a great deal by character, honor and popularity; are affable, ambitious, and rather sensitive to blame or praise; dislike to be laughed at; enjoy admiration and a good name.

10. Remarkably sensitive to slander or criticism; smiles quickly soften this heart; annoyed and mortified by a slight, yet perhaps too shrewd to discover the fact to others; rather courteous, laudatory and eulogistic; a delicately paid compliment encourages this mind to more vigorous exertion and greater and nobler acts.

11. Dislike to be laughed at, and heartily enjoy admiration, yet thoroughly hate disparagement; in this respect considerably like Ovid, who praised Augustus; will compliment the great and rich, like Cicero flattering Julius Caesar; are restless, insatiable, ever desiring the admiration of associates; English-like, value titles highly, such as highness, lordship, knight, duke, sir, esquire, F. R. S., F. G. S., and V. P. R. S. E., etc. This understanding loves external marks of distinction, ribbands, stars, crosses, medals, garters, epaulets, golden fleece, livery, gown, peruke, wig, arms, etc.; love to move with the popular wave; instead of depending on judgment and conscience for approval, are looking without for it; rather easily flattered; attentive to etiquette and ceremony.

12. He who would catch this heart should bait his hook with adulation; Curran-like, remarkably sensitive to expressed opinions of the people; delight in popularity and the good esteem of others; rather ceremonious and pay great attention to ancestry, and are likely to speak of them as having been "high folks," or as connected with the aristocracy of Europe; entertain a high regard for character, reputation, honor, fashion, style, praise, and will approve all that is deemed worthy of commendation.

A. Endeavor to please by politeness and urbanity of manners; enter into cultivated society, and strive to be as affable as those who are most so, and learn to practice all the little blandishments; guard against unpleasant words or actions; bear in mind that a large share of this faculty makes one genteel and beloved by the world; exert every power to become distinguished; form a high aim in life, and strive day and night to rightfully attain eminence and superiority.

B. As long as there is a heart-feeling of right, go ahead and heed not the satires, slanders and laudations of the empty-minded, soulless world; say, "I don't care," and try to feel it; dress plainly, cast away the ornaments, and depend solely on self-exertion; step up and do honorable duty fearless of fault-finders; be mindful that internal power, not external distinction, is the source of all real and lasting honor; keep off of the wave of popularity, for she generally drowns those who attempt to ride to glory on her fickle back; give no heed to flatterers, and put down in a memorandum that the wise care naught for vain-glorious titles, ostentatious decorations, inherited rank, or empty-pated, aristocratic vampires.

Consecutiveness.—Consecution.

1. A restless, uneasy, impatient soul; ever changing suddenly from one thing to another; completing nothing; preferring an occupation where interchange, exchange, deviation and alteration are requisite; a complete mental chameleon, a Proteus.

2. Variety is the spice of this life; when speaking, digression marks all said; desultory, flying after every new notion; go by fits and starts, capricious, flickering, uncertain, changeling.

3. Have a tendency to scintillation; lack consecutiveness; possess little ability to keep the mind on one subject sufficiently long to finish it; will jump to conclusions without being

able to tell the steps taken to reach them; interruption never incommodes this mind; without stated, settled and established rules of action or thought; a skipping and disconnected mind.

4. Easily interrupted, and sometimes quite desultory; pass rapidly from one subject to another without inconvenience; desire novelty; rather lack application; have intensity but not unity of mental action; changeable, convulsive, unsettled.

5. Often desiring to become more concentrative and less spasmodic; slightly deficient in the power of concentrated thought and action; have too much divergence and too little mental convergence; ebbing and flowing like the ocean; mutable, versatile and ever changing.

6. Have some though no great power of consecutive thought; neither remarkably desultory nor unbroken; sometimes forget to finish what is commenced in conversation as well as in work; not greatly disturbed by interruption; tolerably patient, serial, consecutive.

7. Are not greatly prolix, or excessively discursive; can continue at one thing, this or that subject, long enough to understand it somewhat thoroughly, if profoundly interested; can easily give attention to a person or idea, but are slightly inclined to vary and change to other topics.

8. Fairly, though not excessively developed in love of succession; this mind seems to chain together its reasons comparatively well; possess a sufficient amount of concatenation and connectedness for success in any laudable undertaking to which the mind is suitably adapted; have a quiet steadiness of action, yet can turn easily from the subject under consideration to other themes.

9. Can confine the attention quite well to the work in hand; able to chain one thought to another, so as to present to the mind of the listener an unbroken gradation or series of reasoning; are delighted with lines and columns of troops or processions of persons following each other in uninterrupted connection; have the power, if pleased to use it, of gathering together and condensing material or ideas in consecutive order; dislike to listen to a speaker who wanders far from his subject.

10. Are well adapted to pursue a connected line of thought; inclined to finish everything commenced, in fact such persons dislike to leave a job partially finished; at times are absent-minded; able to apply the whole mind closely a long period; are deemed long-winded by some acquaintances; will strive to bear and forbear; are steady-paced.

11. Desire to complete every undertaking; this is the perfecting, thorough and finishing talent, possessed by so few Americans, yet very large in the one marked No. 11; are out and out, thorough-going; truly patient and prolix when particularly interested in a subject.

12. Ever tracing out the minute relation one idea bears to another; somewhat tiresome and pointless in conversation; a few things occupy this attention life-long; extremely slow and patient; diligent and industrious; when once fairly interested will never cease until every item is finished, or the best friend is wearied nearly to death.

A. Never leave a job until completed; have but one kind of work on hand at any time; live a settled life, and devote several hours daily to solitary reflection upon some subject that is specially interesting; avoid plays or entertainments where variety forms a chief feature; come to the point after relating distant incidents and the details; read long, continuous stories and not newspaper paragraphs; listen patiently to speakers who are unbroken and consecutive in their line of arguments; associate with those whose thoroughness or devotedness to one occupation has produced good work and brought them well merited renown.

B. Engage in an occupation demanding constant change of mind and body; travel, move about and notice new things; never repeat anything; buy and read new books by authors who condense matter and treat new subjects; attend to generals and omit details as far as practicable; converse with the young people who love variety; read newspaper paragraphs, relate short stories and leave out all unimportant incidents; rush on among men in life's varying struggles for subsistence and fame.

CLASS IV.—The Cognizant Capacities.

Discriminativeness.—Discriminating Capacity.

1. With little more acuteness and judgment than an idiot, incapable of perceiving close similitude, resemblance, or the most marked dissimilarities.

2. Are faulty in comprehending appropriateness; would make slow progress in any scientific department, because unable to compare one thing with another with any degree of accuracy; lack the instantaneous feeling to perceive nice analogies and ripe comparisons.

3. Cannot readily perceive slight distinctions; there is a dull edge to this nature; may note patent or well defined contrasts, yet in thoughts and theories will signally fail to winnow the chaff from the wheat; this faculty bears the same relation to reason that the eye does to perceptive powers; it takes in material for reason and thought, and is the pilot of all reflection, the eye of reason.

4. Take some interest in pertinent comparisons; slightly critical; have some though no great power to recognize unevenness or disparity; unable to match horses or cattle closely;

to draw a sage parallel, or to institute a rational comparison, is not distasteful or beyond this capacity, yet are more keen in understanding and appreciating than in making them; slightly discerning and somewhat ready in discovering what is top-heavy, over-balanced or disproportioned.

5. Grand differences are noticed by this mind; highly pleased to listen to the speaker who makes nice, fine and subtle distinctions, and illustrates his subject with vivid metaphors and comparisons, yet are better adapted to comprehend than to draw inferences; able to trace out plain analogies and arrive at safe conclusions.

6. Are very well balanced in this capacity; generally value pretty correctly the bearing of one fact upon another; can weigh evidence in an intelligent manner; comprehend differences and similarities between things side by side; unable to discern critically or cleverly; recognize characteristic qualities of mind; in a moderate degree inclined to criticise and analyse; have respectable ability to reason analytically.

7. Possess good demonstrative and analytical perceptions; readily detect the discrepancies between facts and assumed positions; the words like and unlike are very expressive to this mind; rather quickly detect a wrong construction placed on a text or statement; generally understand figures of speech, imagery, insinuations, parables, allusions and personations.

8. Can readily comprehend similarities and diversities; inclined to dissect every subject in the mind, and trace ideas from particulars to generals; keenly perceive the faults and deficiencies as well as the perfections of materials or theories; apt to notice the correlation of thought and the proper time and suitable place for any special class of actions.

9. Speedily appreciate fine analysis, and have a tendency for metaphor; can tell when one thing is made like another; keenly detecting likeness, and rather expert in showing distinction or differences between things distinguishable; have considerable power of induction; critical and analytical in argument, and arrive at the exact comprehension of a subject by comparative estimates; inclined to separate a whole into its component parts, then judge each part by itself, before arriving at a satisfactory conclusion.

10. Recognize resemblances or differences almost instantly; analyse skillfully and criticise closely; can reason ably in debate, and make everything plain to a listener through the examination and illustration of each separate point in the whole argument; the rules of ratio and proportion in arithmetic come very natural to such minds if they are educated; are quick, sharp and astute mentally, and with pity for the dolt and the simpleton.

11. Excelled by very few in detecting likeness or difference; especially happy in selecting comparisons; can make nice distinctions while forming correct conclusions; a forcible analogical mind that is well qualified to convince others of its solidity and compass of thought by correct comparisons and profound reasoning founded on facts; a good eye to tell which of several objects is largest and which smallest; an able classifier of natural curiosities or such things as interest this peculiar mind; readily detect the liar by comparing his several statements with each other and the known facts; demonstrative and convincing in induction and broad awake and sifting when forming an inference or conclusion.

12. Are a superior genius in analytical research, and in the appreciation of titanic and minute variations; inductive or Baconian in method of inquiry when forming ideas; have most remarkable powers of diagnosis; great judgment of the fitness and relevancy of things; with acute penetration, valid reason and sound judgment.

A. Study chemistry, botany, geology, physiognomy and polite literature; take part in scientific investigations; place two books or apples side by side, and slowly give an oral description of the points of difference, and then describe wherein they resemble each other; read Kant's "Critique of Pure Reason;" also peruse thoughtfully Hegel's "*Encyklopadie der Philosophischen Wissenschaften*," and Comte's "*Cours de Philosophie positive*."

B. Never speak of a fault, if you see one in a friend; take no note of differences; express the mind generally and never heed sharp precision.

Structurodexterity.—Mechanical Talent.

1. A complete mechanical zero; wanting adequate powers to shape or reorganize matter.

2. May be able to tear to pieces or lay waste the ingenious productions of others, but are wholly incapable of giving shape or fashion to material; almost a constructive nonentity.

3. Deficient in originality and expertness, and capable only of the roughest workmanship; awkward and unskillful in the use of tools; somewhat interested in fine workmanship; not apt to become an inventor.

4. Capable of building in an unfinished manner; not likely to excel in mechanical industries; feeble ability to comprehend a machine or the plan of buildings; can make nothing unless it has been made before; barren in plans; might with practice learn a trade.

5. Are far better in planning than executing; fail to comprehend complicated machinery; to mould, hammer, hew, carve, stamp, or fashion, is not a strong point in this character; could learn a trade with practice, but the work when complete would be more scabrous and strong than polished or beautiful.



Mechanical Foot.

6. Have fair constructive talent, and sufficient ingenuity to work up the raw material; especially with a little showing and directing; if forced to it, could rely upon the cunning residing in the hands and arms to earn a living; are pleased to see the manufacturing interests of a country flourish; have good taste regarding fine, light and plain work; somewhat expert and handy though not inventive.

7. Find some pleasure in viewing machinery while it is in operation; fairly good in contrivance, and may work smart and nimbly with tools if practiced, yet are not remarkable in devising ways and means to secure an end; should this mind turn its contrivance to intellectual planning, it would readily become proficient in literary and scientific labor.

8. Manifest some dexterity in the use of tools, though more inclined to operate in special lines of labor than to attempt to grasp many; this mind experiences a determinate charm in witnessing the various processes of working raw materials into a form suitable for use; more given to mental than physical construction; could soon learn to work machinery; yet are not an Edison in mechanical conception or mental fertility.

9. Would evince considerable ingenuity and skill if engaged in a mechanical trade; have a keen sympathy with the carpenter, the mill-wright, the stonemason, the machinist, the blacksmith, wagon and cabinet makers, and the work they accomplish; probably this mind is sufficiently intelligent to understand that nearly all progress that favors wealth, the advancement of scientific thought, real knowledge, and the unfoldment of the natural resources of a country depend mostly on invention and mechanical skill, hence the importance this mind attaches to constructive operations.

10. Instinctively able to determine the effects produced by forces on a body; can do things handily, and plan and originate in an able and profitable manner; are expert in the use of tools when once practiced; could plan or build a house; able to tinker, mend, and manufacture, but perhaps may devote the entire attention to construction of sentences or contriving in mercantile business; are skillful and dextrous in the use of the hands; can fashion, frame or form in a workmanlike manner, if the attention is turned into the working department.

11. As a practical mechanic, would be expert by devoting attention in that direction; are gifted in the arrangement of words in a sentence; can compile, or put together the parts of a thing, compose, make, and are skilled in mechanics, intuitively understanding the effects of forces acting on a body; pleased to work in the delicate materials and are particularly adroit, sagacious, able and sharp in giving form and finish to material; are rather ornamental and subtle in work, yet are able to lick into shape expeditiously whatever engages the hands; a genius in management; inventive, nimble, handy, and masterly in symmetrical and plasmatic production.

12. *Extraordinarily* gifted in the department of skilled industry wherever engaged; a constructive genius of the first class; adapted to practice invention; able to astonish the world as did Mark Scaliot, who exhibited before Queen Elizabeth a lock consisting of eleven pieces of iron, steel and brass, with a key that altogether weighed one grain; he made a gold chain composed of forty-three links which he fastened to the lock, and then to a flea that drew them all with ease; the flea and its load weighed one grain and a half. Conradus Dasipodius invented and made the most wonderful clock in existence, and although made in 1571 it keeps excellent time in the Cathedral in Strasbourg, and is worth the journey there for this mind to see it, for minds of this stamp alone can appreciate its complex mechanism; are remarkable in mechanical dexterity, and may be compared to Myrmecides, a carver, who made an ivory chariot with four harnessed horses so small that a common fly could hide them all under her wings; or to the genius of Praxiteles, the famous Italian carver; or Drebble, who made an organ that warm sunlight caused to make fine music, without any other aid; closely resembling the ingenuity of Proclus who constructed burning glasses so wonderfully efficacious that he set fire to and destroyed the Mysian and Thracian fleets.

A. Visit machine shops and manufactories; mend what is broken; plan, contrive and devise new methods of accomplishing the desirable; strive to perform as others do mechanically; construct sentences; produce theories new and truthful, regardless of public approval or their results; try to produce, shape, build, trim, cut, frame, or make something, however crude, distorted and askew the result; associate with ingenious mechanics, and learn to respect the class of artisans who build houses; make books or papers, and each particle of clothing that we wear; it is the mechanic who constructs all the artificial necessities, comforts and luxuries of life, builds each railroad and equips it, constructs telegraphs, ships, engines, clocks, watches, musical instruments, and nearly everything that is not produced by nature; it is mechanism that caused Chicago to rise, Phoenix-like, from her ashes, San Francisco to alight and spread her quivering wings by the Golden Gate; mechanism transformed Boston, Philadelphia and New York from little hamlets to vast cities in a century; and lastly, bear in mind that all wealth is drawn from labor, and the amount of wealth depends largely on the skill with which the labor has been performed; and in coming ages intelligent laborers will make laws, control and govern the nations; because society consists of four great classes, namely, laborers, manufacturers, merchants and capitalists, and as the first class outnumber the other three collectively, so when they become sufficiently educated and intelligent they will seize the reins of government and guide the ship of State honestly

and fairly, and make labor the only road to nobility and honor; also that mechanical labor tends to destroy superstition and idolatry, because it teaches men to depend upon their hands and mental contrivance, instead of on any unknown or imaginary power.

B. Guide this capacity rightly and sensibly by working out the useful only, and never waste time, as thousands have done, by trying to invent perpetual motion.

Ordiniphysicality.—Physical Arrangement.

1. Thoughts in this mind resemble foam on a whirlpool, or the jumbled colors in a kaleidoscope; as irregular and unsorted in personal and physical affairs as an Esquimaux, Laplander or South-sea islander.

2. Delighted with helter-skelter, higgledy-piggledy and confusions; ever unbinging or putting out of joint something; misplace and mislay articles and cannot find what is desired; have no more idea than a rhinoceros of what properly comes next or of consecutive order.

3. Pleased with jargon, anarchy, chaos, and deranged thoughts and material appearance; a confused mind slightly given to scrambling and hurrying about, with collar awry, as if anxious to find something, and always have lost several necessary articles.

4. Regard and appreciate system and order more than keep it; irregular in walk and bodily motions; go by fits and starts; jumble things about in the house—litter the floor, tangle the thread or cord, and scatter things about in a most disorderly manner.

5. If well trained will evince fair discipline, otherwise are rather unmethodical, will keep order if business compels, but not greatly given to uniformity of conduct, or to form rules of action by which to guide life; like to see order better than to keep it; frequently permit confusion.

6. Find delight in seeing discipline and proper gradation; prefer to have things arranged that they may be convenient, yet are not particular about routine, custom, or classification; have vastly more taste than arrangement; in some things may evince considerable order, but being little interested in it, and deeming it less important than other things, become lax and indifferent about distribution.

7. Not a master in arrangement, yet able to admire what is arranged according to some common law or end; at times ideas are thoroughly systematized in this mind and regularly distributed, at others they troop unsorted along like cattle in pasture; enjoy gradation and classification and will take some pains to arrange and parcel out the articles of social comfort.

8. Have more mental than material regularity; evince more power of analysis, allotment and disposal of things than inclination to muster, group or formulate systems; better adapted to conform to rules than to frame them; love order and will take some pains to systematize and arrange general objects.

9. Take considerable pleasure in subordination, routine, course and method; are a trifle formal, stiff and prim; at times given to be precise, "old maidish," punctilious, and at other periods have an easy, familiar, unsettled appearance and manner; usually assign each article or idea to its appropriate place.

10. Delight in seeing everything *en regle*, clearly and methodically arranged; at home only where order, symmetry, and law abound; hate slovenliness and confusion, being incommoded and pained by them; with proper early training and correct habits will evince great system and keep things in their places; disposed to work by rule, and will make regulations rather than live in physical anarchy or mental confusion; can arrange and methodize thoughts better than material objects.

11. Are highly uniform in ideas and methodical with things; capable of arranging in an orderly manner an assemblage of bodies, so as to form a connected whole; will act, do and think according to rule; able to reduce knowledge to a complete system; can fully appreciate and comprehend order in general, and that consecutive, collective, distributive, or order as regards categories; prefer to have a formula, law or form for all acts, either mental or physical; cannot bear confusion in an assemblage, convention, or meeting; expert in classifying objects of natural history, and in scientific division of subjects; can always tell what properly should come before, and the consequent of an idea, or the precedence and sequence of correct arrangement; have a place for everything, and see that it is put there.

12. Are exceedingly clear and untangled in thought, and will work earnestly to keep each thing in its proper place; greatly annoyed and fretted by litter, farago, mess, confusion, disturbance, entanglement, or irregularity of personal affairs; are remarkably particular, precise, methodical, systematic, well regulated and uniform whether in labor, recreation or in social life; extremely fastidious and given to be immoderate in regular arrangement.

A. Strive to maintain an unruffled spirit at all seasons, and keep an even tenor of mind; when describing what has been seen, commence with what was first noticed, and continue with objects in the order they were seen; in writing always place foremost the name of the man born first, and follow throughout the list the same regard to birth and consecutive order; rise at a certain hour each morning and retire to rest invariably at a specified time; appoint an hour for each meal, and never vary a minute, if possible to eat at the fixed moment; step with measured pace and even rapidity; pendulate the arms with regularity; avoid

the hurley burley of crowded marts, and the hodge-podge, lumber, tumult, embroilment, and scramble of the business world.

B. Associate with persons who give themselves a natural familiar way, and strive to be as easy, childlike and free as they; over-precision and cold formality have consigned many good girls to aged spinsterhood, and numerous honorable men to single misery for life; then resolve with a vengeance to become more nondescript, easy, natural, unrestrained, and less difficult to please and less fastidious about arrangement; let the books lie topsy-turvy on the table; throw down the papers and tumble them over until the desired one is found; overturn the chairs and let them remain upset; often change the entire arrangement of the house, and never mind if the pictures hang higher or lower than before; invite Mother Hurdy-gurdy to live in the house, and imitate her even if it is distasteful; throw down each article in the most handy place until the excessive tendency to regular arrangement abates: impress upon the memory that perverted order overworks one's-self and annoys and torments the most familiar and dearest friends; hence repress it with natural and honorable actions.

Angularitiveness.—Perception of Angles and Lines.

1. Nearly as round in form, character and habits as an orange or pomegranate.
2. Having a frame more rounded and curved than angular, plane surfaces, angles and crystallized material give thee no comfort, but rather offend the eye.
3. The inclination of two straight lines which meet together is less pleasing to thee than objects where simple or complex circularity abounds in the general form, owing to the angular or round form of thy entire bodily structure.
4. The orbicular and rotund slightly predominate in this organization, over the straight, and angular, thence the character is well rounded, mild, plastic, social, joyous and delighted with fine, artistic works and nature's organisms, more than the heavy mechanical works.
5. Being almost free from the rectilinear and direct in the anatomical frame, from that cause, direct lines, straight edges, crystallizations, plane surfaces, unswerving smoothness, horizontality, and perpendicularity, are of little moment to this mind, for as much as thou thinkest more of the object than its shape.
6. Happily balanced in this faculty; on that account are neither prepossessed in favor of angularity and straightness nor circularity, rotundity and convexity.
7. Though not thoroughly skilled in the perception of straight lines, triangles and squares, or the jagged, serrated, forked, zigzag, furcated, wedge shaped, fusiform, polygonal, geniculated and the angular, yet are pleased with bodies wherein those conditions of special form abound.
8. Having a ready comprehension of all manner of angles, points, lines, planes, notches, denticulations, folds, plaits, joints, and the aculeated, ensiform, spinous, cusped, digitated, sharp-edged, derivable from being built more on the angular and square plan than on the curved or round form.
9. A soul delighting in corners, straight lines, sharp points, cragged rocks, pectinated surfaces, rugose mountains, angular embattlements, trisulcated exteriors, scabrous eminences, scraggy ravines, for the reason that those qualities predominate in the make up of this frame; betimes are quite angular, excitable and crinkled in disposition; occasionally bound off at an angle into new and extremely radical notions; it is difficult for friends to tell to-day how this mind will act on the to-morrow.
10. Replete with angularity, and are naturally talented in judging of those special forms wherein two or more straight lines meet together, but are not in the same straight line; delight in seeing wagon roads and railroads straight, as well as fences, trees, water ditches, and everything else which utility will permit; can draw a direct line with very little practice, but would find much more difficulty in marking out a circle; can remember the figure four better than five or three, imputable to the fact that it consists more of straight lines and angles; an eye adapted for architecture, plain, straight lines, mechanism or engineering better than for portraiture, botanical sketching, watch or shoe making; apt in judging straight lines and moving on them when walking; have a direct aim in life and know what it is, and are not afraid others will know it; a mind, direct, plain and original in its action.
11. Not given to pander to the public tastes or their notions; think for self and have peculiar ideas and take odd views of life and things in general; it is a difficult matter to train such minds to sculpturing, carving, portrait painting, engraving where curved lines are necessary; wax-work, fancy work, highly adapted to judge of angles, right lines, inflexibility and the superficial form of pointedness; given to keep in a middle course when walking; love to see large vertical surfaces and objects that are straight and in an upright position.
12. An angular, odd person, full of outright originality and extreme points of character; are signally fond of a wall, cliff, precipice or anything that presents a plane surface and stands upright or in a vertical position, as well as a terrace esplanade, table-land or any horizontal plane; too crotchety to become very popular with everyday associates.
- A. Practice pedestrianism on direct lines; square the circles and hew the round bodies into plane sides and angles; read books on house building and civil engineering; study geometry especially conic sections; have the piano and other furniture in the house with as few rounded parts and with as many angles as possible; practice cutting a piece of paper into square and then into octagonal and at last into triangular shape; whittle a piece of

wood into an exact cube; avoid everything that is round or curved; keep a carpenter's square and clap it on to everything made, to see if each object is duly square; omit all the little blandishments and assert boldly every innate opinion on all public topics, and stick to them and defend them as firmly and fiercely as Scipio (Africanus) did his father, in the battle of Ticinus.

B. To repress an angular disposition one should study all of nature's productions and learn that each organic thing is round in one direction at least; take good care of health eat heartily of plain food and take plenty of sleep, and the body will flesh up, and rounding out in its proportions, will abolish the angles; and as soon as this is accomplished, the marked excitability and angularness of character will have disappeared.

Beneficentness.—Beneficence.

1. Are as cruel as either Brutus, Nero, Caligula, Domitian, Henry VIII., Cromwell, Henry II., king of England, Legrand, Olonois, Clovis or Roc, the last four were iron-hearted pirates, likely to lead a career of vice and crime; a bloodthirsty wretch; disposed to inflict pain; pleased at suffering; void of pity; a merciless savage.

2. Malice, truculence and spite have taken deep root in this feeble mind; now and then disposed to cause pain by cruel acts; half of the time living in a state of barbarism; uncultivated, pitiless and unsympathising; take little interest in the well-being of man or animal.

3. Have compassion and leniency in a limited degree; take some delight in harrassing and disobliging friends and acquaintances; rather cold-hearted and selfish; manifest feeble sympathy for fellow-beings in distress; not well developed in beneficence; when the contribution box passes are likely to put a hand in the pocket, and allow it there to remain.

4. Are benign when well treated, but if abused, ill-nature, ferrity and malignity are manifested; the special sympathetic affections are only moderately developed in this nature; not a very fluent and inexhaustible mourner for others' woes, when they fail to find life in a near friend; are a little malicious, but far more benignant; not very liberal in donations; have a good share of passive kindness, yet not great, active beneficence.

5. Beneficent feelings occasionally thrill this being, unless the wormwood of vexation nettles the feelings, and then harshness and ill-will reign over thee for a time; have moderate anxiety to relieve sufferings; generally evince considerable fellow-feeling; will bestow money or other assistance when certain it is needed and will be appreciated; will aid those who help themselves, yet will do little for those who will not work; have done many a good turn without asking or expecting remuneration.

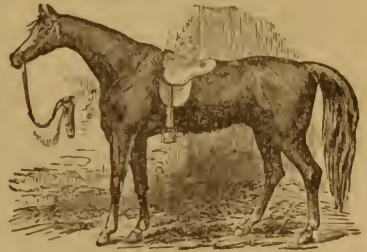
6. Have a fond desire to be of use and do good; are fairly and evenly developed in the diffusive and retrospective sympathetic affections (the first causes acts of sterling kindness, the latter renders one forgiving and grateful); will lament with those who weep, pity those of long suffering, and feel good intentions towards everybody, except when greatly wrought up by insult, wrong or excitement; will put forth efforts in behalf of others and afford consolation to the distressed.

7. Are well meaning and humane; love to see others happy, and often exculpate and make allowance for their failings; will sometimes sacrifice self-convenience for the well being or happiness of others; if harassed by disagreeable people or unpleasant circumstances too long, will evince considerable rancor, spitefulness and vengeance; think that none are more kind than self; not remarkably profuse in gifts, yet are kindly disposed and willing to accommodate, especially if living near those obliged.

8. Are spleenless and gracious, and arouse the kindly spirit in others; a feeling of obligation and thankfulness creeps over thy nature as light over the earth at morning, until thine whole being glows brightly with benignity, affection and pity; a merciful sympathy, utilitarian, being sometimes quite compassionate and tender, yet not so perpetually; do much for friends and rather easily affected at the sight of distress in any living thing; often returning sympathy and assistance for received pettish annoyances.

9. Are ever ready to exonerate those that err unintentionally; if governor or president thou wouldst be apt to remit, reprieve and absolve too many for the public welfare; quite inclined to conciliate, placate and reconcile difficulties and differences as far as reasonable; likely to ask for mercy for those who misdeemean or transgress, yet are contrite and repentant; have strong sympathy for all living things; are obliging, tender-hearted and humane towards others; a philanthropic, public spirited peace-maker, and feel an interest in everything that can suffer or enjoy; fraught with good feeling, and vicious only when unreasonably provoked.

10. Are tender-hearted and disposed to sympathize with those in trouble; will often wonder why such vast sums of money are annually expended to destroy men in war, and so little to preserve them in the way of charity-schools, hospitals, county houses, infirmaries,



Thorough-bred Horse—Large Benevolence.

pest-houses and lazarettos; one to fully appreciate such good and beneficent people as Germain Brice, Oliver Patru, Pomponne, M. Chamoussett, Baroness Coutts and Peter Cooper; about as charitable as the Turks who have hospitals for beasts; given to aid and render a service and accommodate like an Arab, who will give a stranger his best bed, divide his last biscuit with him without expecting pay for it; as far as able, will dispense clothing, food, medicine, and assist in a meritorious manner those who are needy or suffering, regardless of color or political or religious belief; manifest ill-will and malignity only when aroused and wronged by insupportable outrage, importunate affront or dolorous maltreatment; this is a soul to delight in rich composure, bounty and humanity.

11. True fellow-feeling fans within this breast the warm fire of charity and philanthropy; are well disposed and exceedingly kind, except when stung by provocation; if able will exhibit constant liberality, without being supplicated for alms; are often desirous of founding charitable establishments for the physical, intellectual, moral, and social improvement and well-being of mankind; desire that this and other governments sustain a national secretary of health, supported with a salary, in the same manner as a secretary of war; are given to universal charity, unless circumstances restrain the tendency; would deem a hospital or a charity-school a grand monument of beneficence.

12. Good-will is ever prompting thee to aid whoever may seem to be in need; it is in this form that tender benignity, captivating philanthropy, enchanting forbearance, affectionate condolence, tutelary, complacency, the pleasures of gratitude and the luxuries of forgiveness, combine with the most exquisite art; a heart to feel and express sincere kindness and disinterested sympathy for those in want and affliction; desirous to plant flowers and fruits by the wayside of life to please and nourish the lonely and weary traveler; ever ready to sacrifice selfish interests for the benefit of others; are supremely happy in seeing others enjoy wholesome pleasures; extremely generous, liberal, philanthropic, beneficent, kind and charitable; have a remarkably long, narrow face beaming with consoling pity and gracious benevolence.

A. Charity and benevolence seems to be and has been a powerful incentive to action among all races of people, from the earliest ages to the present time. Cicero often mentions universal charity, "*Charitas humani generis*;" the poor of ancient Rome were supplied liberally with corn free of expense, and thus the Romans knew no necessity; the poorest Romans were supported by the republic; the Lucanians had a law among them that no man shall refuse to entertain a stranger who asks, after sun-set, the privilege of entertainment and lodging; for an infringement of this law his house was to be demolished and he stigmatized as a miser; Cyrus' kindness and liberality made him beloved by his soldiers; Scipio secured himself from treacherous conspiracies by generosity; the ancient Greeks had charitable institutions, named *Xenodokia*, used especially for strangers; *Noscomeia* were their hospitals for sick; and *Plokia* were similar to our county houses for the poor; and to-day there is not a city of any size in Europe or America without several hospitals, all proving that mankind are naturally well-meaning, in sympathy with the distressed, and disposed to do good to others; and it is only to those who unfortunately are deficient in charitable fellow-feeling that these directions for the improvement of benevolence are very respectfully and sympathetically addressed:—Relieve distress in animal or person whenever and wherever it is possible; allow no opportunity to pass without speaking kind words to the afflicted and distressed; never speak harshly of any one, especially of those who err, for they need good honest human sympathy more than others; above all, never join in gossip, because it always leads to the depreciation of others, and the saying of unkind and false words of them; erstamp upon the memory that a judicious silence is better than truth spoken without charity; share with friends every dainty; be obliging and amiable on all occasions; tear off the case of malevolence that encrusts the heart; avoid people who exhibit ill-nature, selfishness, ingratitude, or revenge, as well as those who often manifest ferocity and inhumanity, and never harbor malice; give freely and liberally all that the pocket can reasonably afford. Let the following take root and ever live within the memory:—Happy are the wealthy who employ their means in doing good, because liberality procures them certain friends and faithful dependents, secures them sound advice in prosperity, and minds to support and hands to defend them in adversity; and lastly, that the deeds of the truly good live after them, and are the grandest monuments ever erected in honor of man.

B. As this faculty is generally too small, we shall say little regarding its repressment; however, those who have it abnormally large, and are liable to squander a dowry in ill-advised charities, should keep discriminative watch over their good nature lest they become the subjects of imposition; advise with economical friends, and guide each act of charity by their counsels.

Decisiveness.—Decision of Character.

1. Are as variable and unstable as a weather-cock, ever ebbing and flowing like the sea; flickering as a burning taper; unsettled, irresolute and unreliable; ever forming resolutions which as readily fade away as a cloud, shadow or dream.

2. In disposition, are as soft, pliable, ductile and yielding as warm wax; when excited feel and act as resilient and buoyant as a boy of twelve years when for the first time out with a gun on a hunt; a worthless, giddy, volatile, freakish, useless whimsicality.

3. Flitting about in opinions like a butterfly; feeling to be a creature of circumstances; one of the kind that neither know what they are, or what they should be; and shift the scenes as their fears or interests drive them; have no confidence in self, because nearly always fluctuating in uncertainties, especially if the winds of adversity blow hard upon them.

4. Often form very good resolutions and nearly as quickly break them; have little ballast to thy ship, and need more constancy; such minds are apt to live shiftless changing lives; deficient in determination to conquer; have feebleness of purpose and occasionally yield, when judgment dictates to be steadfast.

5. Will form courageous decisions yet fail to carry out many of life's plans; will give up and yield under difficulties or strong opposition; are somewhat deficient in the magnetic will-power; readily come to a determination but can easily yield when thinking it best, or deeming it expedient.

6. Being neither possessed of blind obstinacy nor pugnacious vacillation, but constancy of soul gives a decided resolution, and the exercise of mental courage, that keeps one in due poise betwixt the extremes of levity and obstinacy, which render thee fit to be a friend, and a terror when an enemy.

7. The quality of being decided gives this mind determination, settlement, clearness, unmistakable resolution; can bring the mind to end or to settle any suspense or doubt that may play freakish phantasms in the fancy; some times are quite resolute, and steadfast, but will yield and pliantly acquiesce to the wishes of others, when impelled by judgment or duty; usually evince considerable constancy and inflexibility of character.

8. Here abounds a good degree of self-control; a mind inclined to take a stand and adhere to its ground, and maintain a firm front, as long as reason sanctions; can be more easily coaxed than driven from a fixed purpose.

9. Well sustained by mental courage and firmness of soul; are resolute and decided, and possess unflinching tenacity of purpose; when duty calls and the reason sanctions are as unswerving and immovable as Lyncurgus of old; greatly strenuous, peremptory, persevering and bent upon conquering; an irreversible, unshaken and irrevocable soul, and will not recant, abjure or relinquish an opinion until fully convinced of self-error.

10. One not to be moved by trifles; unhesitating, undiverted and staunch while fully persuaded that the position occupied is tenable and reasonable; have complete mastery over self; carry out plans through many difficulties and dangers; an inflexible will that sticks to a purpose in a quiet, decided manner; possessed of great will power, perseverance, and constancy of intentions.

11. Are usually as staunch as a rock, and sometimes quite set in opinions and ways; as an author thou wouldst write with the excellent firmness of Tacitus, and the same firm style manifested in the writings by La Bruyere; some writers have a hard or harsh style which is uncommendable; every act of thy life bears the stamp of steadiness, bottom, self-reliance, and doggedness; never yield a decision unless compelled by argument, by circumstances, by reason, or through human sympathy; slow to become interested and started, and hard to stop when once fully under way; are very definitive, resolved and stable.

12. Extremely determined and resolute, and overflowing with the disposition which adheres severely to what is taken in hand, given to persist in anything and to pursue any object steadily; may be coaxed, but driven never; are lavishly provided with fortitude, heart, resolvedness, and inclined to oppose whatever disagrees with self-opinions; under great excitement become obdurate, precacious, unpersuadable and contumacious; have the fortitude of Mutius of old, who held his hand in the flames until it was burned from his arm in presence of Etrurian Prossenna, to show the king what Romans could endure for their homes; Thomas Cranmer held his hand in the flames until it dropped off; Porcia had no more fortitude than this soul, and yet she killed herself swallowing live coals of fire; a prototype of this mind was Hypbrides, a Greek orator and disciple of Plato, who cut out his own tongue, that it should not reveal his country's secrets when he was a prisoner.

A. Determine as a matter of judgment, that he who lacks in firmness is like a ship without a rudder cast about by every storm, and that this faculty guides, holds and controls in the proportionate ratio to its power, and that for one thou wilt no longer be a chip on the river of life, cast harlequin-like, as fickle as a butterfly, into quicksands or port, as the tides of fluctuation may chance; resolve and re-resolve to become more stable until time shall transform resolves into resolution; yield to no circumstances if it is possible by persistent striving to avoid it, and ultimately conquer; start more slowly and persevere in one direction until fitful action grows into steadfast tenacity and indomitable inflexibility; study the lives of Antoninus, C. Mevius, Q. Scævola, L. Sylla, and imitate their noble resolution and perseverance; with a reasonable determination strive to have a decided opinion on all subjects, and be just and firm everywhere.



Andrew Jackson, great decision of character, and extremely honest.

B. When this faculty is so active and strong as to render one as obstinate as a donkey, then it should by all means be curbed, which can be done by striving at all times to yield to the right wishes of others; cultivate more pliancy and mutability of disposition, and change oftener, for without change there can be no improvement and progress; learn that affability is very pleasing, and makes one very popular; then try to imitate the great, humble and yielding Ulpian Trajanus, who never displeased any man by refusing his request; study a courteous demeanor, and cultivate benevolence, which says *Yes*, and restrain obstinacy, which will the *No*; cultivate by practice the great and attractive civilities of courtesy and humility.

Observativeness.—Observation and Attentiveness.

1. Things are seen by this eye, but not observed; inconsideration, disregard, and non-observance, as well as reverie and brown study mark this mind; hence, are dull, flat, rapid, and have an uninformed understanding.

2. Impatient of attention, with eyes rolling about, without directing the attention by an effort of the will to objects of contemplation, and from this reason make no effectual intellectual progress in knowledge.

3. Incapacitated to control and direct the faculty of observation; spasmodic in attention, because unable to converge the thoughts upon one subject and its conditions long enough to enstamp it on the memory sufficiently to be retained, and afterwards become food for reflection; take little interest in anything; a dreamy, dizzy, napping character.

4. Somewhat given to take notice and remark of various subjects for a brief period; the attention, however, soon wanders into careless, random emotions and confused conceptions; see many things, yet observe few attentively and closely; this mind has compass yet little definite and thorough knowledge; can observe what others point out, but makes few, if any, original discoveries with the eyes.

5. Are not very exact and particular in noticing things, often overlooking the strong points and see objects in a wrong light; neither given to close scrutiny nor minute scanning of details, yet observe many things in general; considerably curious and inquisitive; give too little attention to be an accurate observer; attention and observation are so feeble that forming a reasonable inference or logical course of argument is a task absolutely impossible.

6. Take delight in traveling to see the world and make general observations, yet have too much flightiness of attention to become a deep and profound scholar, incapable of that intense degree of attention which is necessary to remember all the details; not sufficiently thorough in noticing to gain complete and indelible impressions from external objects, and as the result of this, often confound the fancies of the interior mind with the surrounding realities; possess considerable curiosity to see and learn what is interesting, yet are inclined to pass many minor things unnoticed.

7. Observe pretty closely when some one else calls attention to the object; rarely notice details sufficiently to remember them all correctly; not an independent observer, yet learn a great amount from seeing, and take considerable pleasure in observing persons and inquiring into their antecedents and peculiarities; glance at and cursorily examine everything; a tolerably fair observer; will turn over the leaves of a book, and dip into it quite deeply when once completely interested in the subject on which it treats.

8. Possess a vigorous desire for knowledge, and have a good measure of curiosity and mindfulness which lead to the formation of a vast multitude of ideas; capable of devoting close attention to any interesting subject, and are ever on the alert for new objects; often become fully absorbed in the contemplation of persons and things; somewhat disposed to personify; sometimes examine minutely into details, find considerable pleasure in examining new, odd, curious, marvelous things, which awaken the attention and finally engross the thoughts.

9. Watchful, undistracted, with eyes that readily fix on each passing object which falls under one's observation; hardly anything escapes notice, and so very regardful that often things excite deep attention and lead to a good degree of information; have an inclination to observe facts and marked phenomena of nature; delight in using the microscope, telescope, magnifying and spy-glass; like to overhaul and pore over old books, natural curiosities, pictures, photographs, stereoscopic views, and the mind becomes so taken up with them that the most rapt observance is devoted to their study; pleased to inspect intently the myriads of interesting objects which daily come to view.

10. Take an absorbing interest in examining carefully, slowly and intently each painting in a gallery of plastic art, as a philosopher or scholar would do, and are not satisfied to run over them as would a stupid school boy; disposed to heed, notice and look at everything so attentively as to learn something from each object observed; such eyes take in a wide range of view and when time permits take an interest in noting details and minute particulars; a close observer, that learns carefully and accurately all that is studied, whether in science, commerce, politics, or other departments of busy life.

11. Peculiarly and astonishingly predisposed to continuous attention to and close observation of subjects of contemplation, which makes this mind a genius of extraordinary ability. Helvetius says: "genius is nothing but a continued attention." Are emphatically staring, inquisitive, and over-curious, as well as determined to examine everything intently and closely; having a bias to be prominently and unusually upon the stretch for new objects or new phases of the old ones; will often devote undistracted attention and inspection for a long time to subjects which attract and rivet the attention; singularly gifted in the ability to direct the observation and attention, by an effort of the will, to the things about; have an unconquerable desire to see, examine and know.

12. Take an extravagant interest in common and every-day objects that come under the range of vision; are fearfully unsated in the desire to glean knowledge, and in the inquisitive disposition; exceedingly capacitated to notice and consider intently and comprehend each object which may be seen and examined; such a mind will give wise observance and thorough attention to the fulfillment and discharge of its full duty or obligation to society and fellow-kind; for he who gives no heed to the surrounding truth inherent in everything will be heedless of his own duty and quite so of his promises; inordinately partial to see, examine, know and individualize everything. This rapacious passion for protracted and complete attention and correct observation are great sources of practical truth and knowledge.

A. Without a good development of *attention* and *observation*, persons are liable to make many mistakes, because they fail to gain facts sufficient to guide them; observation is the safe pioneer of the mind, the pilot and guide to knowledge; while attention is the helmsman, and keeps the eyes and the entire intellect on the object of investigation and scrutiny; how important it is that the power of attention should be industriously encouraged and cultivated, and carefully preserved from impairment; because without it no effectual intellectual progress in the attainment of knowledge can be made; attention is the basis of all genius; Buffon states that "genius is only protracted patience;" Cuvier says that, "in the exact sciences at least, it is the patience of a sound intellect, when invincible, which truly constitutes genius;" hear Lord Chesterfield on attention: "The power of applying the attention steadily and undissipatedly to a single object is the sure mark of a superior genius;" attention links the perceptor to the pathemic and reflective powers of mind, or in other words, it holds the eyes and mind long enough on an object to give the reflective and moral powers sufficient time to act and decide upon it; the control which the will has over attention and observation makes one responsible for the objects considered, and thus responsible for the results and opinions thereby created; by turning the mind from evil influences to the true and good, which are embodied everywhere in nature, we may wean ourselves from those demoralizing themes which lead to immoral and wicked practices; thus the faculty of attention, by simply directing the intellectual and moral faculties, becomes a powerful auxiliary to noble, pure, and praiseworthy training, as it is of intellectual progress and improvement; hence we should strive to live and act with more off-handedness, and endeavor to make the most out of every subject in hand for the time being; fix the eyes and undivided attention on each article as long as any new phase or condition of the subject can be discovered; this faculty of observation connects the mind with the external world, and finds food for thought, especially when it is steadied and held to its work by attention; ask questions, and inspect and review closely everything which falls under observation; by strenuous efforts of the will place the attention a long time on each subject examined; and while striving to thus educate this invaluable and potent power of the mind, keep well to heart what the great metaphysician, Sir W. Hamilton, says on this subject: "The difference between an ordinary mind and the mind of a Newton, consists principally in this, that the one is capable of the application of a more continuous attention than the other;" Newton once said, "If I have made any discoveries, it was owing more to patient attention than to any other talent;" keep in view any new subject until conversant with it in all its ramifications, and recollect it is continued attention which catches the last fish in a deep hole in the creek; notice and examine each significant particular of every object passed; be attentive, mindful, and shake off those day dreams; keep wide awake, and notice all the little things around home; travel open-eyes, and don't be too full of false modesty to ask about what is not fully understood, and look a long while at each object worthy of study, bearing in mind what was observed yesterday and the day before in order to fully enstamp it on the mind, so that a slight effort of the will may again turn the attention to the same subject; study science, especially physiognomy and geography, and become fully attentive to details, until a complete comprehension of everything seen is thoroughly secured, restiveness, flightiness, and reverie of mind are abolished, and the intelligence strengthened into correct observation and engrossing consideration.

B. If able to see so much that it makes thee a meddler, full of inquisitiveness about other people's affairs, which concern none but themselves, this faculty certainly needs controlling and repressing; then lead a solitary life of reflection; read metaphysical and philosophical works; think more of spiritual and less of physical subjects and their natural conditions; employ most of the time in tracing the relations of ideas, and give less heed to the relations of objects and their utility.

Rectituditiveness.—Rectitude.



Washington. — Disinterested honesty and charity.

1. A thorough villain, wanting the primary elements of integrity and candor; are a false and deceitful person; overflowing with fraud and knavery; contemptible and honorless; a time-pleaser and inveterate turncoat.

2. Fear of the law may deter this mind from manifesting dishonest propensities; almost a deliberate scoundrel; a trimmer and time-server, faithless and unscrupulous; on the verge of extreme depravity; feel very little and manifest still less moral tone; not always honest.

3. Possess some slight regard for duty, but have strong temptations to wander from the right way; have little remorse of conscience; can sail under fair colors, comply with the times, and cover hooks with bait to suit the tastes of everybody; as full of hypocrisy and dissimulation as was Oliver Cromwell, also the first Earl of Shaftsbury; impenitent, not entirely regardless of moral principle; will strive to justify self and throw the blame on others; not sufficiently frank and sincere to render the path of life smooth and enjoyable.

4. Have a fair regard for truth and justice, liable to err under great excitement; ready with an expedient for the occasion; this conscience is a little seared and hardened, yet generally fairly trustworthy; usually act natural and speak plain and definite; may silence the conscience for a while, yet it will at length speak out so loud and plain, that it will be heard in spite of all stifling endeavors.

5. Desire to be free from iniquity and unrighteousness; yet it may grieve and vex this spirit to hear others called just and honest; conscience will not likely make thee give evidence against self, though desirous of crushing out hypocrisy and dishonesty in others; possessed of a good stock of craft, subtlety and archness, yet in social life will likely strive to do right, but are slightly inclined to use double dealing in politics, and maintain great mental reservation when cognizant of wrong doing; slightly deficient in moral courage, yet aim to speak the truth or remain silent; purpose to drift with the fates rather than be vicious.

6. Not self-condemning, and if surrounded by circumstances and friends favoring uprightness and integrity, would manifest becoming deportment and lead a fairly blameless life; if associated with the unprincipled and recreant may sometimes do amiss, though, never so little, yet the upbraidings of conscience remand to equity and right; the creature of circumstances; disposed to act in good faith and with fairness, but may occasionally adopt the rule of expediency when self can be benefited.

7. Will probably be free from villainy and crime if the upbringing was such as to instill just ideas and good principles into the mind while young; have tolerable respect for the rights of others, and overt temptations alone will cause thee to disregard them, and then contrition ensues; will endeavor to do right; if pure religion and sterling morality were early inculcated, bad actions will not be performed, or perversion of truth indulged in, unless succeeded by regret, qualms or compunction of conscience.

8. Not inclined to deliver long speeches on doctrine or duty; have correct and pure conscientious motives; ingenuous, frank and undesigning in general intentions; if undue temptation incites thee to transgress or go astray, penitence and self-reproof soon follow; honest at heart, upright in purposes and strive to deal fairly and candidly with everyone; are comparatively irrepensible and willingly aiding those whose lives like that of Aristides are beyond ostracism or condemnation.

9. Ever striving to be fair and impartial in judgment, but will sometimes fail; this is a warm, true soul, deeply stamped with the principles of integrity, candor and honesty in whatever work engaged, will go uprightly, direct and in a straight forward manner at and through it; as a historian would be impartial, as a scientist honorable, in social and business life high-principled; intentionally naive and guileless, and consider the world as in good earnest; are grateful for favors; ever esteeming fidelity and loyalty as gems worthy of a place in a just and even-handed mind, which this spirit desires to keep.

10. Thoroughly detesting deception and chicanery and maintaining fair play and propriety on every reasonable occasion, hence are a puissant ally of truth; have a high regard for justice and are moral in feeling and conduct; will try to live and do right, with intentions to be honest and do good; love the upright in heart and cannot tolerate the wilful wrong-doer; take duty as a mentor rather than expediency; a faithful, natural, plain, sincere, guileless, reliable nature—one to prove worthy of trust in the time of trial and temptations.

11. Give thorough approval to probity and moral motives; desire to deal honestly with others; will thoroughly and sincerely uphold justice, simplicity and plainness, and condemn and strive to thwart and subvert subtlety and fraud; too certain, trusty and worthy to make a show of honesty and virtue, with affected looks, counterfeit gestures and feigned protestations; are one of the few who will suffer a thousand wrongs in their own persons

or estates before they will do the least wrong to others; scorn to lie, dissemble or defraud; ever measuring to others what thou wouldst have meted to thyself; possessed of a powerful conscience, that if there are no other witnesses will give evidence against its owner in case a wrong is committed; will be likely to lead a very correct life.

12. Indisposed to any course of conduct not strictly honest and upright; incapable of tolerating the least wrong; extremely exacting, sincere, virtuous, and self-reproving; the intensity of honest principles in this mind cause great remorse and severe upbraidings at imaginary wrongs; are extremely penitent, contrite, and self-convicted at omission, indiscretion, or deviation from rectitude in self, and deploring, lamenting and rueing for the culpability and dereliction of others; Heracitus-like, will mourn and grieve at the sins, delinquencies and follies of men.

A. Shun evil associates; speak out against falsity when discovering it, and doubly resolve to not commit the same wrong; take arsenic rather than permit guile to enter the mouth, for the former poisons the body only, whereas the latter corrupts and dwarfs the soul; keep the moral principles inviolate by self-denial, constant resistance to all evil, and the avoidance of those who are affected and hypocritical; study the most plain, unassuming and honest persons known, and endeavor to imitate them; subject the lower propensities to the dictates of the higher sentiments; read the book of "Offices" or "Duties" by Cicero, and follow its precepts as nearly as it is possible to pattern after a casuist; guide the conscience with the following noble sentiments by Zoroaster, a celebrated Persian philosopher, who lived more than 2,350 years ago: "If you *doubt* whether an action be good or bad, abstain from doing it; particularly treasure up the fact that no enemy is capable of making one so miserable and unhappy as a stricken conscience;" as with Bessus, the Pæonian, who thought that the chattering sparrows accused him of the murder of his father, and, speaking his convictions, caused him to reveal the parricide, for which he suffered death; do no violent, unkind, or vicious act because benefit is more honorable to the performer than an outrage; follow the dictates of judgment when calm and undisturbed, lest an overt act conceived in passion may smite thee, as in Charles IX of France, who died in his twenty-fourth year, smitten by the terrors of an evil conscience, on account of his massacre of St. Bartholomew; also an excellent example of the retributive fury of an outraged conscience was exhibited in Richard III, who was tormented in conscience after murdering his royal nephews, so that all peace and quiet deserted him by day, nor could he find rest by night, but, molested by terrifying dreams, would jump from his bed, and run about the chamber like a distracted man; hence, keep the conscience unprofaned, by doing to others as thou wouldst they should do to thee, that the retrospects of life may be the solace and joy of declining years.

B. If the upbraidings of an over-sensitive conscience are ever causing the mind to dwell on little things, which are not so easily determined whether they are right or wrong—one considering them correct another thinking them unjust—one should do that which is best for the greatest number concerned, and let judgment and one's own opinions be the guide about minor matters; advise with some successful business man, who probably can give practical information and advice how to suppress the action of conscience. Locke, long ago, proved conclusively that we have no innate ideas or principles, they all being the result of education and circumstances, therefore thine, so considered, irremissible unworthiness may be no wrong, but thoroughly right; legal and fashionable justice is often extremely unjust; for instance, Vanine, a philosophical preacher, was burnt alive at Toulouse, in 1619, because suspected of atheism; innocent Calas was broken on the wheel, in 1762, upon presumptive evidence; and thousands of other vile wrongs have been committed in the name of right. Cease condemning others and self for trifling omissions and commissions; recall to mind the absurd and inhuman usages and contradictory customs of the past, and the remarks in society and law to-day of those ancient barbarisms which continue to exist, because men generally judge everything by prejudice, hearsay and chance, from the reason that few have the leisure, attention, capacity and impartiality to consider carefully every aspect and bearing of every subject; hence, as thine principles of equity have been the result or condensation of past errors, therefore, in lowering thy standard of right and wrong, consists its correction.

Computation numericality.—Numerical Computation.

1. Hardly superior to a bushman of Africa in this faculty; can count four or five only; know naught of adding or multiplying; almost nothing whatever in numbers.

2. Ever blundering and exceedingly slow in counting; the simple rules of arithmetic are eyesores to this feeble mind; inane, null and vacant in complex numbers and wholly unacquainted with the higher principles of computation.

3. Have little relish for arithmetic; slow and uncertain in numeric calculation, can count, add, subtract, divide and multiply small amounts in the most simple way; yet find little or no delight in it; often forget dates and occasionally fail to remember part of the multiplication table.

4. Able to solve simple problems, and with great culture would exhibit favorable arithmetical powers, yet manifest some infelicity in the solution of what is fractional, proportional, differential, mixed, involuted, interpolated, or decimal; would become confused and lost in measuring pyramidal, cylindrical, and polygonal figures.

5. Calculating in numbers is not this mind's forte, although long practice will lead it to success in computation; aided by slate, pencil and a good teacher to explain the rules of arithmetic, will make a passable arithmetician.

6. Fairly developed in the simple principles of numbers, yet would succeed better in algebra and the higher mathematics, geometry, trigonometry, surveying, dioptrics, differential calculus, than in arithmetic; not highly adapted to the exact sciences.

7. Desire definite knowledge of the number or quantity of anything; are favorably organized for calculating; enjoy exactness and precision; like the scientific, axiomatic, mathematical, demonstrable and unerring; occupying the medium between the aberrant and definite.

8. With practice can succeed very well in calculations necessary for business transactions; can count, add, subtract, divide and multiply quite readily, correctly and easily; have a good comprehension of the relations of numbers, yet are deficient in the extreme precision of imagination requisite for great calculators, like Proclus, Meton, Archimedes, Hipparchus, Copernicus, and Descartes.

9. Have very good talent for figures; a ready calculator, and generally correct in estimating quantity or number; with practice would become an able statistician; can cast together in order to find the collective value or sum total; manifest thorough-bred genius and expertness in summation and reckoning; with the abacus, logometer, tallies, sliding rule, swan-pan, Napier's bones and other numerical instruments, would become able to sum up, tell off, score, suppute, add, subtract, enumerate, and take an account of material or abstract number.

10. With application could become quite an expert in calculating and estimating; ought to be rapid and correct as an accountant; inclined to count the planks in a bridge, the steps taken, people in a hall, in fact everything seen; would succeed in any kind of estimating, and are well qualified in this respect for the higher mathematics; adapted to calculate in the mind, without the aid of instruments, slate, pencil or pen; delighted in the study and capable of excelling in arithmetic—a skillful calculator.

11. Are a rapid and correct accountant and ready reckoner; able to succeed well in the back part of arithmetic and fully comprehend the higher branches of mathematics; are correct and sure and can accomplish much in numbers; are off-hand, quick and deep in all manner of calculations, often without the aid of rules; apt to gather statistics and highly adapted to logarithms and mental arithmetic; possessed of a remarkable memory of figures and dates; greatly annoyed by the mistakes of others in reckoning.

12. Have an intuitive comprehension and intuition of numerical works of every kind; judge rapidly of the relation of numbers; are at times independent of the rules of arithmetic and excel everybody known to thee in calculation; bearing great resemblance to Mangiamele, the Sicilian shepherd boy, a mathematical prodigy, except that in thee there may be a large phrenological sign of this faculty and in him the phrenological sign of numbers and calculation was exceedingly small; the reader is referred to Lewis' "History of Philosophy" for further evidence on this point.

A. Work the faculty in ciphering, counting, calculating, and in demonstrating and auditing all that is summed up, or where an answer is gained; then recapitulate and run over again to see that it balances correctly; keep a thorough account of each item of expenditure and money received, then at the end of the year take an inventory of stock on hand and balance accounts to learn which is the stronger and heavier of the two—debts or self; coolly cast up every manner of outlay and income as nearly as practicable before engaging in any undertaking; then multiply the expense by two, and the answer, after balancing the accounts, will represent clear profits; read statistics and census reports and tax the mind to remember them; trim the approximative tendency down to exactitude by becoming more explicit and definite; strive to estimate the quantity of land, water, rock, cattle, horses, trees, grain, lumber and every article seen, thereby enlarging the mind and giving it a precision, breadth and grip worthy the best mathematician of the day.

B. Hang away the slate, and lay aside the pen and pencil and roughly estimate what it is desirable to know, and avoid those precise sticklers who are always reckoning and propounding difficult problems; do not attempt to get rich by arithmetical calculations alone; give the attention to other subjects, and allow this abnormal faculty to rest and regain health.

Characterioscopicity.—Perception of Character.



Newfoundland Dog—Faithfulness large, and Great Perception of Character.

1. Wholly unable to understand the motives or character of others, hence are often duped and deceived by friends and foes.

2. Know very little of the character of man, and find no delight in the study of the different phases of mind, or of the peculiarities of people.

3. Have a moderate capacity to divine the instigating motives and fancies of those met; quite taken and pleased with some people at the first interview, and like them less the oftener they are seen.

4. Not being able to perceive the mainspring of

others' actions, therefore, are now and then deceived in persons; are often heard to say, they are not what I thought they were; the song of the sirens occasionally tempts thee into company that is distasteful and worse than it first appeared.

5. Are slow to comprehend the idiosyncrasy and specialties of each acquaintance; would make a signal failure as a practical physiognomist.

6. Can perceive the vast differences and similarities of character, but make no note of the fine shading of resemblance or variance between people; know none well, and very few partially, while the great mass of mankind seem to thee much alike in dispositions.

7. Have an ordinary perception of the quality and nature of others' dispositions and inclinations; not greatly gifted in reading the temper and capacity of a person from the features, yet are pleased to listen to clear and incisive descriptions of the peculiarities of well-known personages.

8. Take considerable interest in the study of character under different circumstances; are not easily imposed upon; have a fair talent for understanding the mood and the capability of a person.

9. Are particularly fond of studying animal life, and especially the characteristics of mankind; quite inclined to notice the lines, indentations, marks and transitions of the countenance.

10. Find great pleasure in viewing strange faces, and in deciphering their indications of animal, intellectual, and moral life; pleased to become acquainted with the peculiar qualities of a person or thing; always noticing the mainers, notions, and whatever is singular in the deportment, form and facial aspect of those seen.

11. On meeting a stranger, are readily impressed favorably or unfavorably with his face; a ready observer of the analogy and similarity of the innumerable forms and faces of men; generally determine the quality and kind of human or animal character very accurately.

12. Like Aristotle, Porta and Lavater, perceive the motives or tone of feeling and moral status of an individual with great rapidity and extreme accuracy; are rather suspicious of the motives and conduct of others; can see through the masks of hypocrites as sun-light passes through clear glass.

A. A thorough understanding of humanity makes us charitable towards others, because we perceive that many of the qualities and tendencies of people were theirs by reason of birth and other causes, over which the person had no control; hence study physiognomy as a charitable science; obtain the works of Aristotle on this subject as well as those of Porta, Lavater and "Nature's Revelations of Character, or Physiognomy Illustrated," by the author of this book, and thus lay the foundation for future observation and thought on this intensely interesting subject, which more than all others is of practical, everyday value to those who understand its silent teachings; travel and take note of the multitudinous forms of faces of man in every clime and nation; mingle with the world, look it cheerfully in the face, and when a knave is discovered mark critically well each feature, that the next face resembling his may be placed on the same list, regardless of the position or the reputation of the person; for knavery is not confined to sect, creed, station or blood; notice all the slight variations in noses, eyes, mouths, ears, forehead and chin, and earnestly study, think and desire to know what each peculiarity discovered in the features signifies; as well as its cause; the word character is from the Greek word *charakter*, from *charasso*, which means to cut, engrave, or, literally signifying *impression*, engraving; it is nature's graphic work on every living and inanimate object; everything has character; she sets her seal on the external of everything, and long practice and study enables a few to read that marking correctly; yet multitudes could read fairly well nature's graphical handiwork, while few can ever read like a master what nature has so picturesquely described; there are only ten or twelve men in the world who can decipher the ancient Egyptian hieroglyphics found on the monuments, temples and tombs in Egypt; and there are a less number who are competent to read nature's emblematic writing on the form and face of man; because so few there are who study it, and are willing to devote to it the study of a life; yet each *can* and *should* for the sake of self-protection, alone, study and learn something of physiognomy; study anthropology, ethnology, ethnography, and the science of man; and above all as a leading power in the study of the human race keep a warm and affectionate love and acquaintance by association with humankind and every living creature, and lastly listen attentively and sympathetically to all the signs of pleasure or distress evinced by animals (for the study of animals is the A, B, C of physiognomy), and fellow-creatures; yet keep a courteous and a reticent bearing and thus become a receptacle of their woes, troubles, habits and characteristics while studying faithfully their peculiarities, bias, mettle, disposition, proclivities and cast of mind and soul.

B. This faculty needs no restraint unless ungrounded suspicion is alienating true friendship; in case it is, turn the thoughts into other channels of activity, and never listen to worthless gossips, idle quidnuncs, jaundiced fault discoverers; and cultivate faithfulness and universal love; and endeavor to think favorably of others and to do them good.

Amicitiveness.—Friendliness.



Norman Horse—Large Friendship and Nobility of Character.

warmly or devotedly; cold-hearted and indifferent towards the great mass of people; visit very little, and never evince much warm-heartedness; have slight regard for friends, but more for other objects; have more speaking-acquaintances than real friends.

5. May not be very quick to form intimacies, but become much attached to a few others; possess some of the feelings of sociality; enjoy solitary trips to the mountains or forests with family friends; American Indian like have no use or love for large societies; will select a few friends here and there, and manifest warm attachment for them; will not make great sacrifices for friends or acquaintances.

6. Enjoy fairly well the society of a few well-chosen friends; would like a large circle of friends because naturally warm-hearted, yet are too retiring to form acquaintances readily and easily; pleased with one or two for company and to converse with when traveling.

7. The hearty greetings of friends are highly appreciated; pleased to win new friends if it does not necessitate the discarding an old one; possess an easy, conversible manner that leads people to believe this friendship is stronger than it is; are willing to do for friends what the judgment dictates, but are unwilling to sacrifice protective self-interests, or submit entirely to their guidance.

8. Are disposed to manifest friendly assistance as far as good judgment sanctions; mel-low and warm in attachments, and truly and eminently social; enjoy general society quite highly only occasionally, yet not disposed to seek it outside of a limited circle of acquaintances; are a true friend though not remarkable for general sociability in large gatherings or among entire strangers; prize near and family friends very dearly.

9. This friendship strengthens with trials; bound by a strong bond to the hearts of others; a sense of loneliness steals over this mind when alone and then it yearns to be with some kind and true friend to whom the mind may be fully unburthened; when once the fraternal feeling is settled on an object of affections this mind remains truer than steel.

10. Entertain a strong desire to be on good understanding and familiar terms with others, and in concord and fellowship with the entire world; a deep, true and lasting companionship, so-ciality and friendship incites this soul to intimacy from mutual esteem and to afford friendly assistance, even if it results in serious detriment to itself; a warm and affectionate nature towards those loved; an earnest, tender, warm and trusting friend, yet feel more amity than is manifested; have befriended many individuals unbeknown to old acquaintances.

11. Highly amicably inclined and readily become attached to those liked; have very few if any foes; dislike bickering, altercation or wrangling; desire to be allied and cemented to everybody who is honest and respectable; are neither schismatic nor jarring by nature unless soured through being deceived or through misplaced confidence; apt to trust friends or sign papers so much as to lose by them; enjoy eating, drinking and merry-making with friends; outwardly social, conversible and easy to make friends, therefore have many who are held dear, near, and constant.

12. Have no lack of intimate acquaintances and confiding patrons; are a favorer; charged and surcharged with passionate friendship; desire to be like the ancient Greeks who prescribed friendship by their laws and religion; possess that intensely strong friendship which it is said subsisted between Johnathan and David, or that of Cæsar and Atticus for each other; enjoy the conversation of a friend with pleasure; mourn sadly and long over the loss of near and dear friends.

A. Seek society and fraternize with those met; open the mind more confidingly to others; strive to become acquainted with and love everybody; associate with and shun none who are respectable and honest; make no false pretences of friendship, because deception destroys amicable feelings as fire consumes dry leaves; think upon the fact, that

1. A complete recluse and ascetic, resembling William Lole, "The Old Hermit," of Leicestershire, England; a hermit even in the midst of society; cold-hearted, a foe, at variance with every one; without friendship or friends.

2. Friendlessness would be no misnomer when applied to this mind; are uninvited, unvisited; inimical, hostile, inhospitable, and cynical; may mingle in society for business, but not for social happiness; will be likely to have but few, if any friends, and cannot rely upon them.

3. The gregarious capacity is rather dry, reserved and feeble; likely to arouse opposition; are easily offended by a friend; possess a resentful temper; slightly dissocial and misanthropic; have not many, but a few, true and sincere friends or associates.

4. Wish for a few friends only, and the number is very small; love friends tolerably well, yet not

where people break up into small bands, each small tribe at enmity with all, who are unconnected with their own tribe, there is little strength for defence, and feeble union for progress and improvement, as among the native tribes of Africa and North America; but where people fraternize and band themselves in large friendly societies, associations, and governments, they become powerful for defence or offence and for general and mutual improvement. The Germans are more powerful and intellectual, as a nation, than the French or any other nation, because there is more friendship existing between man and man, and between officers and privates, hence the fraternal feeling enhances military as well as social and intellectual power; and, lastly, learn by heart that he who is without sincere and disinterested friendship has no true friend.

B. Devote more time to books and solitary reflection, and less to the amenities of society; live more alone, and pass all leisure hours in meditation; and recollect, that unless more wary and less inclined to befriend others, financial ruin may be thy reward.

Mensurativeness. — Discernment of Magnitude, and of Atomicity, or Atomic Conditions of Matter.

1. Possess an unsteady gait, and cannot tell whether stepping two or three feet at each step.

2. Hardly able to determine the width, depth, or length of a chasm; unable to tell the diameter of a ball or apple, or the distance to any given object, or its tenacity, elasticity, solidity, hardness or texture.

3. Take pleasure in casually regarding surroundings; yet are a poor judge of size, with a feeble sense of perpendicularity, depth of water, altitude of a mountain, or attitude of a person; rather displace than to station an object; can judge a small nook better than a large field, a short distance more easily than remoteness, slenderness quicker than amplitude, a floor better than a cliff, and things still and supported more successfully than those pendent or oscillating.

4. Have considerable desire for knowledge of the longitude, latitude and situation of any known object; delight in seeing angles; care more for the external than the internal; wish to know the circumference before the diameter; prefer to see an object or person fronting or facing than alongside or abreast; have a tolerably accurate eye to discern proportion or bulk; with practice and attention may judge well of angles, uprights, obliques and distances.

5. Take considerable notice of waste or moorland; this eye takes in a vast range at once, and scans quickly the scenes spread out to view; though the second time seen, the object may appear somewhat different from the first view; may love the pathless wood, yet retain indistinct ideas about those scenes known years ago; have some, though not always correct ideas about density, tensity, inflexibility, inelasticity, crispness, and intertexture.

6. Can comprehend the straightness and length or breadth of objects; are tolerably sure-footed and a fair judge of the weight of animals or other things, yet not an expert in this respect; could never equal Fanny Ellsler in dancing, Blondin in walking a rope, Fish in riding a horse, or Dr. Carver in shooting.

7. Have a tolerably correct eye for determining space in a room, length of a building, the distance of an object, if a sword is too large for a scabbard, the width of a crevice in a rock; can tell the depth of water, where the bottom can be seen, with fair correctness; notice proportion or disproportion readily, also perpendiculars and obliquities.

8. Have a good eye to detect bulk, volume, magnitude, locality, bearings, posture, place, direction, diameter and superficial extent; table-land pleases this eye better than side hill; can place the finger in the center of a board, balance on one foot, pitch a quoit, roll a ball at ten-pins, and estimate quite correctly the weight of live animals, or judge with fair accuracy of long or short distances.

9. Rarely mistake regarding proportion, quantity, magnitude, situation, extent or mechanical importance; utility is a primal consideration to which this mind gives pre-eminence; have an intuitive comprehension of volume or surface, and can arrange objects according to size; and judge their relative weight expertly; capacitated to discriminate the density of organic and inorganic matter and their fineness, qualities and conditions; readily perceive the qualities of softness, elasticity, hardness, inelasticity, moisture, dryness, liquidity, gaseousness, and force of the wind, or horizontality and erectness of bodies or objects.

10. An excellent judge of quantity, distance, angles, perpendiculars, solidity, texture, weight, centre of gravity; ought to skate, throw a ball, or measure articles by the eye as accurately as others can by rule; easily learn to hold a body in equipoise, or ride well and are quite sure footed; notice supposed perpendiculars of windows, doors, buildings, towers, monuments, looking-glasses, picture-frames, clocks, and the proportion of a wing or porch to the main portion of a house; can tell with great accuracy horizontals, angles, extension, vacuity, solidity, position, attitude, situation, diffusion, place, bulk, longinquity, interval, gap, span, line, elevation, width, depression, fluidity, rigidity, weight, solidness, malleability, and all the stable conditions and qualities of matter not dependent on light.

11. Possess an excellent capacity for regaining and preserving balance, measuring all objects, and for detecting deficiency or overplus in expanse or density; as well as texture,

quality, condition, fineness, coarseness, bulk, distance, weight, solidity, centre of gravity, and ought to be good in shooting, walking, riding, skating, measuring, balancing, hurling, throwing; cannot tolerate inaccuracy in any mechanism; would love to engineer; excellent in dynamical skill; readily understand mechanical forces, and keep the centre of gravity well; detect quickly errors in size, and fractional deficiencies of weight.

12. Would excel at archery and quoits; a dead shot; annoyed by disproportions, possess great facility in judging of momentum and resistance: are well adapted to engineering, in this respect are largely like James Watts, Stephenson, Brunel, Fulton, Morse, Ericsson and Lesseps; a mind that may, with its unerring accuracy in perceiving at a glance the size, and determining acutely the centre of gravity, set distance, weight and solidity at defiance.

A. Become interested in all natural sciences; rely less on spontaneous conjecture and more on verification; travel and notice the size, weight, distance, and density of everything; visit machine shops and observe whether the machinery runs true or waggles; form an opinion of the weights of cattle and other live stock, and weigh them to correct the eye; practise drawing, shooting, riding, throwing ball, pitching quoits and dancing; study physiognomy, for there is no other science that requires a person to observe more closely, and none is more thoroughly interesting, and that can be applied so often. Many persons have stated to me that since having read my work on Physiognomy, entitled "Nature's Revelations of Character," they have observed peculiarities in forms and faces which they now understand, whereas, before the perusal, the various forms of ears, noses, eyes, foreheads, chins, etc., were, to them, occult or meaningless blanks.

B. Lead a solitary life; read metaphysical and philosophical works; think more of spiritual and less of physical subjects; employ more of your time in tracing the relations of ideas, and less in the relations of objects.

Reverentialness.—Reverence.



Bulldog—Extreme Perseverance, without reverence, no respect of persons.

1. Are as rude and impudent as a street Arab of London--without respect.

2. Devoid of reverence for sacred things or superiors; somewhat trifling and pert; win little esteem; worship the belly; idolize a mistress, tutored by the flesh; keep vanity as associates skilled in the art of impudence; would think religion necessary only to govern ignorant communities, and that wise men like Bacon, Voltaire, Hume, Humboldt, Burns, Byron, Agassiz, Professor Richard Owen, Huxley, Tyndall, Darwin, Draper, have none and need no religion.

3. Impertinently inclined, but can be quite civil; nearly as blasphemous as Hacket, who was hung for usurping power during the reign of Queen Elizabeth; full of contempt and false pride as Aporysis, an Egyptian tyrant; sacrilegious as Urracha, Queen of Arragon; equalling the irreverence and blasphemy of King John of England; without reverence for the old or new; a free, familiar, disrespectful character; care nought for the doctrines unconnected with good conduct.

4. Rarely venerate anything as superior, and find few considered worthy of respect; not many of the intelligent, the wise or the aged; if religiously taught will pray and worship anything, from an ox, elephant, fire, dog, clay, image, wooden-joss, carved stone, sun, moon, snake, golden calf, brazen serpent, up to some imaginary power or unseen intelligence, according to the race, early teaching, or intelligence; without religion, as the Epicureans who recommended retirement from public affairs; study, concord, and friendship was their main dogma.

5. Generally treat others with due decorum, especially the aged; remarkably independent, which is the opposite of veneration; if uneducated will be given to veneration, and if very ignorant are extremely superstitious; gauge acts by the internal standard, or by their own mind; neither deficient in reverence for divine things nor for that deemed good, pure and holy; yet show very little submission towards men; like Theodosius I, and Cromwell, would destroy religious relics.

6. Are quite favorably balanced in devotion and submissive feelings; manifest considerable respect for nature and religious devotion, yet none for creeds, positions or ceremonies, and little for laws or men, unless deeming them good and true; not blindly devoted to old things and institutions merely because they are ancient; make religion subservient to the reason and deliberate judgment; look upon much of the fashionable religion of the present as soulless mummerly, grown out of the paganish ignorance of the past and handed down to this age by fanatical teachers.

7. Wisely strive to avoid extreme obsequiousness or derision; venerate the good and wise, like Solon, Thales, Pythagoras, Locke, Descartes, Kant, Cuvier, Mann, and regard everybody with all the respect ye deem them worthy or deserving; have fair esteem for merit, yet not remarkably humble and submissive; possessed of considerable devotional feeling of a peculiar kind; few understand or know thine inmost sentiments of sanctity; are liberal and reformatory in reverent actions; yet not void of deference; have some radical ideas about religion.

8. Capable of being quite truly devoted to whatever appears reasonable or worthy, whether it be intellectual or moral worth, good deeds, good ideas, or great men; will respect aged persons and good laws, yet not remarkable for religious fervor, and not liable to become superstitious or idolatrous.

9. Possess esteem for honor and merit for the good, disposed to pray some in silence, if not audibly; experience a strong feeling of respect and adoration for that deemed worthy of high esteem; yet far from being bigoted, idolatrous or religiously intolerant; willing others shall have the privilege of worshipping as their consciences may dictate, and desire the same right; have a nobly tolerant spirit.

10. Have a high degree of veneration; are highly respectful to age, sterling worth and the laws of the land; greatly inclined to the performance of the duties of love and obedience to friends, family, civil authorities and superiors in a reasonable manner; esteem the good and noble wherever found, and treat all others with respectful deportment marked by civility; honor everything that is good or sacred with religious awe; apt to revere ancient rites and customs, and pay homage to aged people.

11. Manifest marked civility and deference towards mankind; think highly of worthy persons, and of some kind of religious teachings; are greatly inclined to fervent prayer, worship, and to engage in some form of religious exercises; earnest in devotion and piety, and over-scrupulous in honoring divine, holy, sacred, religious, pure, spiritual, wise, good, just, merciful, inspirational people, hallowed thoughts and heavenly things.

12. None are more highly reverential or more truly regardful of sacred things; the entire soul seems to center in the religious emotions; highly spiritual and prayerful; will never engage in a mob or become an outlaw; pre-eminently pious; overflowing with religious fervor; saturated perfectly with serious humility; extremely devout and saint-like; consider worship, the core of human existence.

A. If the young were properly taught obedience towards parents, teachers and the laws of the land, as well as respect for the rights and property of others, it would abolish thievery, mobocracy, rebellions, and tramps; from the reason, that when the respectful disposition is developed and strengthened at home, by *early* teaching the young to obey and be submissive and reverential, the faculty ever after, of itself, prompts its possessor to obey law and civil authorities, and hence he or she will not break out in rebellions against them; also, having been taught while young to respect the rights and property of others, the person will revere his neighbor too much to steal his horse, burn his barn, or kill him; and would hold himself in too high esteem to become a tramping beggar; we all prefer to see a boy with cap in hand rather than a stone; then teach each boy to doff his cap to others while he is young, and he will not forget it in after years; if desirous to be respected in old age by children, teach them to be respectful and obedient while young, and then it becomes part of their nature and grows stronger with their growing years, and acts more powerfully in maturity; never crowd forward or before others who have an equal right; speak respectfully of everybody, or remain silent; be attentive to aged people, and obedient to those in authority; willingly and gracefully submit to circumstances, like a philosopher tolerate the honest and legal views of others, however absurd they may appear; at night go out into the forest and contemplate the living world and millions of wonders on every hand then look away into unknown space and view the circling spheres that adorn the sky, while they silently persuade human intelligence that those objects of admiration are worthy of study and of the most profound reverence.

B. First learn that veneration originates in wonder and fear; the child never respects a parent that he does not fear, and all respect death because it is an incomprehensible wonder; hence from time immemorial there have been wonderful stories told of the births and performances of chiefs, kings, rulers and teachers, in order to excite a certain amount of reverence and respect, sufficient to gain submission and obedience; ignorance causes us to wonder; we cease to wonder at what we understand; ignorance is weakness, and weakness makes us fearful; then the true way to counteract excessive veneration is to read scientific and instructive works, and take every honorable means to educate and enlighten the mind, and that will dispel wonder, and as knowledge enhances intellectual strength that abolishes fear, and thus the two great streams that support superstition may be turned into the channels of knowledge and strength; the advance of knowledge alone will in time remedy bigotry, idolatry, sacrifices, fanaticism, feticide, infanticide, wonders, miracles, superstitions, narrow prejudice, despotism, intolerance, tyranny, dogmatism, zealotry, etc., etc. Live in a country where the masses rule and avoid living where one man power is absolute, because that causes the people to look up and toady to the nobles and rulers, which destroys all manly and noble dignity; absolute monarchies tend to cultivate a blind and ignorant devotion and respect for crowns, ribbands, ornaments, insignia, and titled external marks of superiority, to the neglect of internal culture, self-reliance and independence; and lastly embalm in the memory this principle; that inordinate respect for traditional superstitions and the opinions of others is the outgrowth of being accustomed to look up to and rely largely upon the aid of others and not sufficiently upon the resources of one's own mind; and tends to stagnate one's whole mental and spiritual being; by all means debar, inhibit or avert this inordinately large reverence, but not so much as to surreptitiously introduce a hornet's nest into the grab-bag of a fashionable gambling party; avoid blind devotion to old ideas that have noth-

ing but age to recommend them; cultivate noble independence, which is the opposite of reverence, and submit only to the just and the good.

CLASS V.—The Elevative Endowments.

Prescience.

1. All knowledge that comes to this mind, of events, arrives after they have transpired; gain information through discovery, dialectics, induction, generalization, or through the five senses, none from precognition or forecast.

2. Future events are wholly unknown to this mind; without power to unveil the future; a black night rests between thee and that which is to come.

3. Have somewhat of a desire to foreknow things, but possess very feeble instinctive or intuitive endowment; are not given to announcement and prediction; unweatherwise.

4. Incidents and phenomena drop on thee unexpectedly and unforeseen, generally contrary to or against expectation; hence are often taken by surprise, betimes quite suddenly startled and set aback at occurrences, that afterwards seemed as if they should have been foreknown.

5. Possess a keen desire to anticipate truth and events, and occasionally know things beforehand; such as the birth of domestic animals and their deaths, yet not very apt to pre-know coming events.

6. Know little of the future and enjoy ruminating on the past and living for to-day, yet there are many things whose outcome is a mystery to this understanding; possess little knowledge of a thing before it happens.

7. Are on the watch for most circumstances and occurrences; once in a while an event may take place without notice or warning, but have sufficient prescient power now and then to see or know beforehand what will come to pass.

8. Occasionally entertain previous opinions about occurrences and transactions; have convictions of something unpleasant to happen; gifted with considerable foresight.

9. Ever piercing into and revealing the future incidents; largely given to preconception, presentiment, prepossession, and preapprehension; capable of looking forward or beyond the present, and drawing conclusions pretty accurately about what will occur.

10. Coming affairs cast their aura before them so clearly, that the person marked No. 10 anticipates nearly all that is to follow; able to foresee and peep into the future with marked perspicacity; anxious to foreknow and forecast the future; presentiments enter this intellect as courageous soldiers do an enemy's surrendered city, to take possession and remain a long time; have often been known to declare or tell beforehand, very minutely, what afterwards took place.

11. Superlatively acute in discerning the course of things and forejudging and anticipating phenomena, events, advents, and proceedings; remarkably sybilistic and infinitely prophetic.

12. Capable of looking into and through the future with amazing freedom from obscurity; often astonish friends with the accuracy and clearness of this sibylline and predictive power; a rare and astonishingly prescient soul.

A. This faculty which gives knowledge of incidents and occurrences before they transpire, is undoubtedly a mystery to many, understood by few and practiced by less; yet it is a power that is being created by telegraphs, which gives news so soon after it occurs that one step more only remains to be taken to know events beforehand; a few of the advanced minds of immense culture and development have possessed this prewise perspicaciousness fully and consummately; Swedenborg foretold the day and hour he would die, and Alexander Humboldt did likewise, and each possessed the power of omnisciousness, precognition and forethought in a marked degree; Ferdinand IV, of Spain, in a fit of anger caused two noblemen to be thrown from a high rock; just before undergoing their fate they predicted to the king that he would die before thirty hours elapsed, which came to pass, hence he was named the Summoned; (see "Beeton's Biography"); thousands of other accounts of the correct action of this faculty have been recorded in history; as this faculty gives knowledge of important events before they take place, it thereby warns us and our friends against impending dangers, teaching the wise to make proper provisions against impending evil and also to prepare for their fate; in the minds of the vicious and ignorant this faculty is rarely, if ever developed; and wisely it is thus, because they have less power with which to take due advantage of others' afflictions before-hand; its cultivation may be conducted by living very temperately, on cereals, vegetables, fruits and avoiding starchy food; bend all the energies to the study of nature solitarily; give vent to all the impressions as to what is coming in the future, and always heed each monition and treasure it carefully; desire to know what will transpire to-morrow and next year; reflect less on the past and strive to look forward to the future; while memory concerns the past, prescience relates to the future; then let go of the past and, with this electrical age, move forwards into the future; for he who lives behind his age is like a man half buried, of little real service to the world.

B. If this faculty leads to fortune telling, then turn the attention to active business; eat heartily of animal food; live for to-day and take no heed of the future.

Salitiveness.—Wit and Humor.

1. Are the butt, though not the author of wit; are as dull, grave, and solemn as a funeral.

2. Very sober and serious; a soddren mind; have no more soul for humor than has a donkey for art; cannot make merriment and care but little about fun or jokes; not more given to the humorous than Priam and Hecuba while their children are butchered in flaming Troy.

3. Generally unfacetious and deficient in wit; rarely try, and when doing so, fail in the attempt to make fun; unable to turn a joke; a little droll, which excites laughter in associates; enjoy a good bit of fun, or a joke in suitable season; rather prosaic, unentertaining, and Bæotian; an earnest, plodding, and humdrum mind; a witting.

4. Have moderate power of combining ideas with a ludicrous effect; are very fond of fun and occasionally succeed in making it, yet are neither a wag, humorist, epigrammatist or punster; not witty, yet playful; have more mirth than wit; can fully appreciate a telling joke.

5. Witty thoughts and funny ideas slowly enter this unlively intellect; stolid in trying to give pat allusions; and unable to play in words and phrases; not given to humorous expression, or odd and quaint sayings; enjoy a good joke whether opportune or untimely; when venturing to be playful, merry or diverting, are unfortunate and make a bull, platitude or silly wishwash expression, that makes one appear foolish.

6. Adapted to perceive and relish fun, yet are not an original punster; are neither point-less nor nimble witted; are tolerably playful, lively, farcical and humorous, and pleased with lively company; now and then are jocular smart, facetious and sportive, yet soon drop into a matter of fact mood again, and preserve gravity for sometime after; have a fair talent for fun and jokes, though not highly gifted in smart answers; fairly appreciate the laughable.

7. Are fond of that which coaxes laughter out of one; a lively, buoyant spirit, roguish in fun making; ever ready for a frolic when it may be indulged in without sacrificing business interests; apt in perceiving and admiring an epigram, pun, conundrum, or repartee; enjoy jest, quip, or flash of wit, quite well, though not always striving to make merry with associates or family friends.

8. Take considerable delight in quaint ideas; have keen perceptions of the ludicrous and jocose; given to ridicule what reason does not sanction; a hearty laughter when detecting what is considered absurd or witty; will sometimes hit upon strange ideas that bring things together in such wise as to produce merriment; on some special event may say things facetiously and produce considerable fun; enjoy sport and frolicsome amusement.

9. Epigrammatic sayings and condensed aphorisms make this person cheerful and genial; have a lively insight into singular metaphors or absurd comparisons; able to express one half of what is thought, and leave the remainder to be guessed; are quite fond of fun and sport, and laugh genially thereat; able to start or turn a joke; quite witty in replies; are merry and happy in instituting new comparisons and subtle allusions; given to elucidate briefly or suddenly the delicate relation between two ideas not very common; will laugh at the improper, happy, lucky, propitious or unbecoming.

10. Highly enjoy whatever is witty or absurd; apt to discover something in an object which has not been before noticed; capable of bringing metaphors to oppose each other in such a ridiculous light as to bring laughter out of the slow, stupid, matter-of-fact people; are quite droll, odd and comical at times; persons can hardly tell when this mind is in earnest from the everlasting habit of making fun and joking; are more humorous than witty; not inclined to the dry, cutting and hurtful wit, yet will often provoke a laugh and enjoy it, more than to retort with a stinging joke or make a pun.

11. Appreciate a good joke; the ludicrous or comical are enjoyed highly, and can turn them to mirth-making; a reparteist, punster and merryandrew; overflowing with dry, pungent wit; able to give those roivings of imagination and windings of language that produce mirth, amusement and laughter; full of conviviality, merrymaking, good fellowship, heartiness and festivity; hate to be associated with demure and solemn persons, as they remind thee of the dignified, sullen and grim-visaged monkeys in a zoological garden; often feel within a sense of intense derision, yet evince no external indications of the risibility felt; able to bring others to smile, simper, grin, titter and burst out with shouts of laughter; are witty, mirthful and fatten on the farcical, and roughishly jocular wherever and whenever those diverting qualities are lit upon; a thorough jester, ready with repartee, dry joke or witticism to dazzle, lightning-like, those plaintive sentimentalists who prefer to blubber, snivel, whine, groan and grumble rather than chuckle and laugh away the troubles and mis-haps of life.

12. Replete with instituted witticisms which are sparkling and provocative of merry peals of laughter; are a jolly, roistering, facetious, merry soul; markedly inclined to wit, fun, humor, drollery, jocularly, waggishness, jest and attic wit; exceedingly astute in wag-gery and farce; able instantly to cut jokes, perpetrate puns or jest, jeer and make fun of anybody or thing on any occasion; fraught with acute pleasantry and original wit; *bel esprit*.

A. Too many there are who, failing to shine by thoughts, strive to do so by words; hence, endeavor not to add to their number by working dull thoughts into new expressions and novel construction of phrases, thinking them facetious and pleasant; wit, like poetry, must well up spontaneously from the heart, and not be tortured into being by dull study; let out the funny thoughts as they strike the fancy, but never attempt to force a witticism; choose associates from among witty, laughing people; laugh at everything ludicrous; read the writings of those men whose launces of ridicule and arrows of wit have relieved the world of vast burdens of folly and caprice; learn that the great art in wit consists in propriety, and that on great and solemn occasions, or when vast interests are to be discussed or treated, wit is out of place; the best way of learning the just use that should be made of wit is to peruse and study the rare works of genius found in our own language; guard against mixing false affinities contrary to decency and good taste, through a vain endeavor to shine, because that is only false wit; study the barbarous puns and plays upon words of the time of Francis I., that are to be found in the writings of Marot; the images that surprised were called wit in the time of Balzac, Mariet, Rotrou and Corneille, which was certainly a step higher and more refined in wit than a play upon words, and thus it has slowly developed to the present time; study the wit of the day, and learn that a pat or witty repartee has raised men to honor and renown, more rapidly than more elaborate and studied methods; hence, do not undervalue Mother Wit; eat sparingly of plain vegetable food, for rich plum puddings and heavily-laden stomachs have smothered more true wit than all else; use freely metaphors, allusions, allegories, vivid comparisons; learn that the subtle and delicate manner of expression that pleases gives scope and strength to the wit of this half of the nineteenth century.

B. Cease at once and forever trying to make wit, for all genuine and keen wit is spontaneous; avoid those who are ever straining to say something to make a laugh; there are far too many dull and unentertaining persons who talk loudly of belles-lettres, comedy, and go far to joke, jest, and make puns, who have no genius for latter-day wit or refined merriment; then say less funny things and help to mitigate the evil; be solemn and earnest, and apply the mind to philosophy, history, or mechanics; abandon that everlasting grin, and suppress the inordinate inclination to ridicule; wit, like poetry, eloquence and art, belong only to the Celtic and dark races, but not to the Saxon type of mankind; hence, if largely of Saxon blood, don't try to be witty, because each attempt will be a stupid failure.

Sublimity.—Admiration of the Sublime.

1. Without conception of grandeur in nature or art; mercenary, and more disposed to reside on low lands than in an elevated situation; displeased with lofty and sublime scenery.

2. Vapory notions of the vast fearfully creep into this mind, as do mice into a granary; unmoved by heroism, chivalrous spirit, or the sublime throes of nature; lofty, eloquent, sublime sentiments, or grand scenery affect such vapid, frigid, and prosy dispositions less than No. 12 shot do a rhinoceros, when fired at him.

3. Grand and majestic phenomena presented to view during a storm faintly arouse appreciation; care little for nature in her vast or weird aspects; show some, though not much, love for grandeur, vastness or magnificence.

4. Can enjoy the lofty or grand in thought or style of expression; rarely excited by splendid equipages or greatness in nature; the vivid lightning, wild pine or fir woods, or the vast azure dome of heaven, arouses only fair appreciation, but no ecstacy.

5. Sublime objects produce an uplifting emotion within this soul that tends to dispel whatever is egotistical and narrow-minded; prefer the plain, flat, tame scenery of England or Holland to the majestic and imposing grandeur of the Yosemite Valley and other sublime scenes in California; would look upon Niagara Falls as a suitable water-power, and fail to perceive the crowning grandeur and vastness of the mighty cataract sublimely thundering between supernal cliffs.

6. Filled with elevated and lofty conceptions, when viewing magnificent sceneries, listening to great deeds of heroism, or soul-stirring perorations of sublime eloquence; are neither a dull or tame being, nor vehement and sententious, yet when excited will manifest considerable love of the wild and grand.

7. Majestic and lofty scenes awaken in this mind feelings of awe and desires for excellence; are at times highly elated by the wild, dark, stormy scenes of nature, or by vivid flashes of lightning, majestic peals of thunder, shooting meteors, rising or setting of the sun or moon, vast mountain ranges which seem to pierce the sky. These emotions are soon succeeded by sad, solemn, pensive, sentimental feelings.

8. Grand mountains, vast and mazy heights, deep gorges or weird glens stir this mind to greater aspirations; find intense delight in majestic, grand, wild, infinite, unmeasured, sublime and splendid scenes; the emotions are stirred by thoughts of forever and eternity; perceive majesty in the jarrings and commotions of the elements of nature when wrestling, one with another; enjoy a feast in viewing mountain scenery, the ocean when tempest-tossed, the forked lightnings as they leap from peak to peak, the illimitable star-decked sky with its galaxies of worlds, the fearfully grand cataract, and all that attracts to appal.

9. Sublime scenes tend to exalt, ennoble, expand and improve these tastes; the beetling cliffs, cloud-capped mountains, soaring eagle, towering pine, impending storm, wreathing smoke, colossal monument, vast barks, a vessel under full sail riding the restless ocean; expansive fields of waving grain, each stir the deep-seated emotions of this soul to grand activity; are an acute admirer of the magnificent, terrific, wild, endless, powerful and grand in nature, artifice or art.

10. Mountain scenery, ocean-dashed cliffs, the storm-frolicking mountain solitudes, each finds responsive fibres in such a being; have a taste for grandeur, magnificence or splendor, yet likely to have pensive, sad or heart-struck seasons, though never so brief in duration; are thoroughly delighted with stateliness, solemnity, nobleness and lordliness in all nature; indubitably possessed of unmeasured greatness in mind, in sentiments, in manners and in conduct; though often misunderstood and consequently not fully appreciated.

11. Instinctively led away to fancies illimitable by the weird and terrific, whether in the crazy tempest or the angry cataract; within this breast ever burns the desire for elevation, grandeur, excellence, loftiness of thought or style and nobleness of character; a lingering wish to exalt, to dignify, to ennoble and to improve mankind; abounding with elevated conceptions; over-pleased at seeing others manifest loftiness of thought or deportment; take unusual delight in reading the biographies of the great, illustrious and noble people of the past historical ages, and those of the present time; enchanted by splendor of appearance or grand qualities of mind and true nobility of soul.

12. Vastness and stateliness of phenomena instantly transport thee from meagerness of thought to nobler and broader states of being and deportment; given somewhat to romance and deep fancy, and enjoy everything splendid, magnificent or awful; inclined to verbal extravagance, and passionate admiration of grand and sublime phenomena in nature.

A. Depart from the busy scenes of the world; read the works of poets and authors who have grand and majestic thoughts and express them in sublime language; seek solitary communion with nature; watch the moon as it skims the sky, or the sun when it raises its warm face above the eastern horizon, or just as it is bidding good night over the western hills, and the grand pictures it paints in glowing colors morning and evening; after seeing the lightning dart grandly down from the clouds, listen to the thunder as it rolls, peal upon peal, and slowly mutters its deep bass; seek the ocean beach beneath some cloud-crowned mountains and there pass hours in meditating on the grandeur of creation; read the lives of eminent men and women who became renowned for their pure, grand, and noble deeds; travel in foreign lands and visit the mountains of Norway, Switzerland, Spain, Portugal, and the Yosemite Valley of California; also study the pyramids and temples of Egypt and the marble temples of ancient Greece; and don't forget to pay several long visits to the vast museums and art galleries of Europe and America; live on or among the mountains and study astronomy and geology; listen to eloquent speakers while they pour forth torrents of grand ideas, clothed in sublime language; abandon all mercenary ideas and dwell constantly in the realms of the magnificent and sublime scenes of nature and art, and associate only with those who are liberal, elevated, lofty and high-minded.

B. Keep constantly employed in striving to get rich; live on the surface and give more attention to dress, fashions and the pocket, and less to intellectual unfoldment and culture; place the heart and desires on worldly enjoyments; live on low land where no scenes of grandeur are open to view; choose fashionable, chatty people who are self-seeking for associates, and avoid great and splendid scenes, picturesque descriptions, and chivalrous and illustrious people.

Aestheticalness.—Appreciation of the Beautiful.

1. Have uncouth ways, slouching gait, vulgar and coarse tastes, and think the cabbage is more beautiful than the rose.

2. Pleased with utility and plainness more than with beauty of person or elegant and polished manners; likely to select associates from among the unrefined, rude and unseemly; with face smeared, linen soiled, shapeless garments, boorish address, and nearly devoid of appreciation of the surrounding beauties.

3. A soul that is not ravished by beauty; to place such a mind among poets would be like surrounding a flint with a circle of diamonds; are plain, rustic, and practical, not genteel, or fanciful.

4. Take moderate pleasure in a pleasing assemblage of qualities in objects or thoughts; have simple tastes, yet not entirely deficient in delicacy and refinement; rather more philosophical and knowing than imaginative, enthusiastic, or ideal.

5. Feel a glow of delight and appreciation for lives of beauty; not wanting in love of the fine, elegant or fair; but will not exhibit flighty and extravagant fancy; have fair conception, yet good judgment represses any undue tendency to the fiery, extravagant or fictitious in excoitation or imagination.

6. Have considerable (though not an acute) sense of poetry and beauty; are neither inclined to decorate, adorn and embellish, nor misshape, distort or deform people or things; are tasty, though not very imaginative; are usually plain and chaste in manners, expressions and habits; generally quite free from ornament or affectation.

7. Enjoy the beautiful in art or nature; have good taste, without being extravagantly fond of gaudy frippery or showy trinkets; one of those wholesome, staid persons with a sensible, attic, and unaffected refinement, that is attracted to the refined, elegant and æsthetic.

8. Imaginative and tasteful in a tolerable degree, yet not a visionary romancer, knight-errant or highflier; possess a good degree of power of fancy, and devotion to the beautiful; a fair taste for delicacy, polish and elegance; will take pains to have things sufficiently fine for common purposes, and like to see articles of use well polished, and if they are very rich and not flashy they suit all the better.

9. Possess superior taste and excellent conception, and are conscious of being able to picture to thyself sensible objects; gifted with the invisible springs of imagination which compound ideas; an imagination that figures to itself, in a pretty clear way, the image of everything that has been thought; have too little of the true enthusiasm which consists in emotion and in imagery to be a great or famous poet, yet have fancy sufficient for eloquence or tragedy, and the appreciation of picturesque expressions and sublime metaphors.

10. Oratory, poetry and symmetry thrill this being with delight; have fancy of detail and expression sufficient for poetry, yet may not find time to write it; there are two kinds of imagination, the *passive* and the *active*; the *passive* fancy requires no aid from volition, and is common to animals and men; *active* imagination mixes together or separates and arranges things to please or instruct the fancy by the volitive assistance it receives from memory and reflection; are happily capacitated in both, hence are adapted to retain a simple impression of objects, as well as to arrange the images received; the adequate inter-workings of this mind empower it to produce imaginative inventions or romances in an artistic manner; have natural good taste, sustained by originality of conception.

11. Possessed of much sprightliness and buoyancy; have an ability and disposition to form ideals of beauty and perfection, and aspire to the exquisite; pre-eminently provided with the faculty of forming beautiful images in the mind; have a wonderful store of them in memory; (this sanguine, fertile and warm imagination came from the Celtic or dark races—the dark races are represented by black hair and black eyes—of Southern Europe, the natural home of poetry); are ardent, creative, fertile, Utopian and Quixotic; such fiery, boiling and excited poetic instincts of the imagination as these lived in India during its glorious days, when all the best writers were poets, and their works on history, on law, on theology, on language, on medicine, on geography, on mathematics, on philosophy, and on metaphysics are almost exclusively poems; a mystic, pensive enthusiast and dreamer, existing more in ecstasy and idealization than in the real; passionately fond of fine ornaments, and mechanical, artistic and natural beauties which appeal to the eye; have a refined judgment in matters of ornament, fashion, beauty or art.

12. Have the most perfect taste; can invent, create, fabricate, coin, devise, and fancy the beautiful in rhyme or blank verse, characterized by that particular grace or excellence found in Homer, Virgil, and Horace; have a fanciful, ideal, high-flown, air-drawn imagination, fertile and luxuriant even to disease, which, like an unbroken colt, runs riot on every occasion; regard elegance, grace, symmetry, shining polish, and perfected embellishment with ecstatic pleasure; are highly offended by gaudiness, gewgaws, brutishness, Vandalism, Gothicism, or those who are affected, ill-mannered, awkward, impolite and unclassical; care little for the menial duties of every-day life; as an author or speaker, would embellish all efforts with complicated and beautiful imagery, and if this imagination is turned to art or poetry, it is inventive, and gleams among intellectual people like a brilliant meteor shooting athwart the sky.

A. If possible, visit Spain, Portugal, Italy, Greece, and India, where imagination and poetry have ever outstripped reason and science, and study the poetical works of those countries, and learn how they subjugate the understanding and exalt the imagination, and go and do likewise; eschew all that is vulgar, coarse, unreined, obsolete, odd, revolting, or in bad taste; associate with those who are genteel, chaste, unaffected and refined; arrange everything in a tasteful manner, and invite an artistic friend to suggest alterations and improvements; dress neatly and let every article of wear be made in vogue, in order to effect as spruce, becoming, and symmetrical an appearance as possible; beautify the surrounding lawns or grounds with landscape gardening and picturesque adornings; grace each room in the house with works of art as beautiful and finely finished as can be made by the most cunning hand of man; read the eleven essays upon the imagination, in the *Spectator*, by Addison; and there learn how sight, in its immense diffusion, enriches the imagination more than all the other senses taken together; use only chaste language; avoid vulgar, coarse and the slovenly people; and train this flighty, imagining faculty to the highest conception of æsthetics, truth, refinement, elegance, and beauty, in nature, art, literature and human conduct.

B. Devote the attention to works of utility; cast off all ornaments; dress plainly yet neatly; bear well to heart that this extremely powerful faculty in its great desire for the very nicest, finest and most beautiful that can be obtained does much damage by making persons unhappy when they are compelled to put up with the homely and coarse; train the faculty to enjoy the useful and beautiful combined; read works by authors who address themselves in forcible prose to the understanding; avoid those fanciful authors who excite

the imagination and who serve to render the judgment too weak to curb the imagination and restrain its precarious liberty; eat heartily, sleep much, and ever guide the taste by the reason; and deeply impress upon the memory the fact that poetic reverence for antiquity, which diminishes as intelligence advances, hampers the independence, misleads the judgment, subverts the originality of naturally broad and good minds.

Carefulness.



The Camel.—Carefulness very large, and wonderful endurance.

1. Indiscretion, rashness, imprudence and carelessness characterize this person; have no rein to thy steed, and he dashes thoughtlessly onward carrying thee to financial ruin.

2. Ever unwary, cursory and remiss in conduct; unfortunate and unlucky because indiscreet and reckless; committing blunders and making mistakes are a prominent fault of this mind; destitute of fear and wanting in forethought.

3. Apt to premit and gloss over matters when possible; feebly manifest wariness when calm, but under states of excitement become indiscreet, imprudent and injudicious, and when greatly irritated and highly agitated are reckless, desperate, overconfident, and almost a desperado; liable to get into difficulty.

4. Slightly inclined to take no account of minor transactions; precipitation is interwoven with this constitution; will provide very little against danger from not being afraid of it; are rather too quickly decided in important matters; are below par in prudence and circumspection; will betimes court danger, evincing both rashness and folly.

5. May omit or make light of ordinary affairs, and look sharp to those of importance; not remarkably heedful; generally strive to be circumspect; glance rapidly at both sides of a subject and then act without long and matured reflection; when once in the midst of danger are precipitate and venturesome; have a tendency to be slightly suspicious of people, yet will never borrow much trouble about to-morrow; usually have a care and take fair heed as to actions; speak out a little impulsively and indiscreetly when angered; disposed to keep watch and ward and take sensible precautions, though not a false alarmist.

6. Are solicitous and deliberate in a reasonable degree; have few if any fears as to the consequences of actions; consider tolerably well the results of actions and sayings, and are usually safe in conduct; generally particular and discreet though not timid; being neither remarkable for solicitude or faintheartedness nor for blundering or omissions; at times are very wary, at other periods are heedless of consequences.

7. Have forethought and precaution sufficient to keep from being negligent; are more prudent in actions than words; not readily nor often caught napping; show a good share of anxiety and regard, if not excited; possess a moderate degree of caution, and use it somewhat; much more would set aside the likelihoods of occasional mistakes, accidents and misfortunes; in a manner careful, watchful, vigilant and circumspect.

8. Generally manifest due heed and care in an occupation if not hurried; rarely break things or let them fall unintentionally; not disposed to risk much on uncertainties, and betimes wait too long to learn how things may turn; uneasy when large responsibilities are at stake; generally on the alert and broad awake, and sometimes hesitate full long for business interests; gifted with deliberation and forethought; inclined to warn others when danger threatens them; having discernment, as well as being wary, circumspect and duly prudent.

9. Take rational precautions against accidents, hence are comparatively free from blunders, errors, mistakes, and the ill consequences of them; not liable to engage in expensive undertakings without first having mindfully measured the pocket and carefully counted the cost; have considerable though not extreme forethought; generally prudent, and in letting money prefer some kind of surety, bond, mortgage, or other valid security; sometimes quite anxious about results; are more watchful than suspicious, deliberate rather than procrastinate; judiciously cautious.

10. Are comparatively safe, from the constant tendency to look about home affairs and personal property and possessions; now and then look upon the dark side, and then a feeling of doubt steals over the mind as to success; there are times when such a person will hesitate too long for his best interests and lose golden opportunities by so doing; keenly apprehensive of dangers, and have acuteness in detecting them; are solicitous and prudent in a reasonable degree; are circumspect, reserved, and able to perceive from afar the consequences that are likely to ensue, and able to read to the extreme depths of an affair; are rather far seeing, and will strive to provide thoroughly against want and danger; guard well against prospective evils; take sufficient time to get ready before starting; incur no risks; at times greatly at a loss or puzzled how to act for the moment; are shrewd, solicitous, anxious, guarded, watchful, Argus-eyed.

11. Full of cautel and wariness, hence are largely free from perfunctoriness, laches or omission; apt to imagine troubles that do not exist, and make provision against all real

and many imaginary dangers; very careful, provident, scrupulous and particular; adroit in deliberation, steadiness, and guarding against the venturesome, over-confident, indiscreet and improvident; highly given to forethought, precaution, particularity, anticipation, preparation, forecast, preconcert; settle preliminaries, make sure, gird up the loins and buckle on the armor, ere engaging in important affairs, or before going out to battle for life; are fully willing to lay the foundation prior to building the house, plow anterior to reaping, attach a fire-escape to the building previous to the fire, keep a watchman or watch-dog antecedent to the robbery, obtain a pilot before entering the harbor; greatly inclined to caution others and give warning of danger; extremely discreet, heedful and circumspect.

12. Particularity and deliberation render thee extremely prudent and discreet; exceedingly discousolate and gloomy, and look on the dark side of the world; apt to give admonition and to take warning; painfully wide awake, intent, and keep watch over business and financial interests most carefully; incident to borrow trouble, and live in fear of some impending danger; quite hesitating, extremely sure-footed, over scrupulous, woefully circumspect, wretchedly suspicious, and lamentably procrastinative.

A. That the evil and good of this life depend largely upon the characters of mankind there needs no other proof than their dear-bought experience, which attests that through weakness and deficient caution they have suffered themselves to be misled, and to trust friends with property, which has caused them to suffer misfortune's bitter pangs throughout their remaining years; not only so but a want of care has cost many valuable lives; the mistake of the surgeon who opened the wrong blood-vessel in Joanna, Queen of Navarre, caused her death; innumerable sad, similar instances might be mentioned; it is absurdity in the abstract to allow carelessness to become an uncontrollable custom, as it pretty certainly guarantees misfortune, and the person who is always unfortunate is supposed to be so by his own fault; a Russian proverb says that "misfortune is next door to stupidity," and men who go through life repining at their bad luck are experiencing the results of their own negligence, improvidence, recklessness, bad management, or lack of perseverance and industry; counsel with circumspect friends and adopt their advice; never act on the impulse of the moment, but take time to deliberate on every subject; look more vigilantly for danger, and bear in mind that those who trust too much in their feeling of security are deficient in caution, and should strengthen it by giving personal attention to their own business, and trust nothing to "chance;" lay well to heart that a single act of indiscretion, or a few hasty words may tarnish the remaining days of life with shame, sorrow and repentance, hence be ever on guard and place no confidence in that fickle dame "luck;" note well how heedful, industrious and cautious good men are who have lead successful lives, and follow unvaryingly their prudent examples; be mindful that expensive and unsuccessful undertakings which prove to be useless to persons or communities, are always a reproach to those who inaugurate them; it is better to remain quiet than rush headlong against a tree; so each one should be careful not to start in any project until the outcome has been carefully calculated. and then drive on cautiously with snug rein, guided by the light of honesty, reason, sympathy and cool discretion.

B. Caution is a guiding power for other faculties, and when perverted, as in those for whom this verse is marked B in the table in the latter portion of this book, it causes the person to imagine trouble and ten thousand evils that have no existence, making themselves and all their associates miserable; such a person should make up the mind at once and dash on while judgment says all is safe and right; determine, by reason, to break away from over anxiety, and live for to-day and take no care for to-morrow; trust more to first impressions; pass over trifles, and cease to imagine evils, and know that they exist only in a disordered fancy without the authority of circumstances; put on the whip of energy and live more in out-door air, and excessive fear may be partially abolished, as it certainly should be, so that it shall not weaken the vitals, impair circulation and digestion, and ultimate in death; if overburdened and made extremely anxious through the occupation, abandon it for something more conducive to cheerfulness and fearlessness; if circumstances raise undue apprehensions, go elsewhere to live, especially where more resolution and contempt of danger are necessary; pass more time in the company of reckless, off-hand people, and strive, however little, to imitate them; and never fly from danger when public interest invites one to share it, because it is too great a pusillanimity and cowardice to be guilty of; do the full duty, act nobly like a brave being, give no consent to cowardice, and leave the issue to time and good health.

Puritativeness.—Purity.

1. Befouled and polluted inside and out; debased and corrupt thoroughly, and all through in both mind and body.

2. Devoid of all sense of propriety or modesty; exceedingly vulgar and foul-mouthed; down deep in this heart lie rottenness, feculence, and beastly perils.

3. Defiled by sin; unchaste, unclean; debased and offensive; repelled by all untainted and pure people; have a desire to be better.

4. Are growing better yearly, and expunging the impure and unchaste thoughts that float into the mind; anxious to overcome all lubricity, pruriency, lust and carnality; desirous of becoming more pure.

5. Have slight inclinations to be a voluptuary, yet can overcome them and lead a chaste life; will generally be decent and decorous in society, if not fully so in private; hardly as modest as would be advisable.

6. Neither extremely delicate nor greatly obscene; good by nature; dislike those who are vulgar and unrefined; tolerably innocuous and undebauched; might misbehave under great instigation and excitement.

7. Able and disposed to keep within bounds, to regulate, to reduce in intensity thy feelings, and to make temperate or reasonable demands upon society; restrained by a due sense of propriety; decent, chaste, pure and delicate in thoughts and language; undue temptation alone might cause thee to err and pander to low tastes.

8. Possess the quality of being modest; here is one in whom happily there is an absence of presumption, and where innocuousness, incorruption, decency, chastity, and natural and cultivated purity have taken deep root; have a keen sense of what is becoming or proper in language and conduct; would fall through great enticement only.

9. None need try to divert this mind from the practice of the higher virtues, of continence, pudicity, chastity and the condition of being pure; this body has force, power, excellence, and the mind is enstamped with moral worth, virtue and goodness; are usually blameless and pure, practicing purity according to moral law; chastely and virtuously disposed; not likely to err, except through great allurements to evil.

10. Being of a dove-like and uncorrupt heart, the decorous and Platonic feelings are readily enlisted, and staunchly take the side of decency and purity; the libertine, the harlot, the debauchee, the fornicator, are naturally repulsive to this uncorrupted soul; if this person has failed in keeping free from guilt or defilement, it was owing to over persuasion and the incitement and press of evil influence; generally guided by pure, good, and high-toned principles.

11. Overflowing with violet-modesty and purity; regard the rakish, unchaste, gross and obscene with marked detestation; here reside merit, worth, credit, chastity; are one to lead a virtuous and well-spent life.

12. Pure as the whitest diamond; Timoclea, a chaste lady of Thebes, or Dominique Jean Larrey, a celebrated French surgeon under Napoleon I., was no more unpolluted than this spirit; one of the very purest in thoughts, words or actions; thoroughly free from guilt, impurity or defilement.

A. Study modesty and purity from the violet; practice chastity and real decorum on all occasions; as the influence of companionship over character is immense, it would be well to associate with those who permit no vulgar thoughts to harbor in the mind, and those only; for if we have a dear friend, that person unconsciously and unavoidably exerts a certain power over our thoughts and actions; shun those who have no conception of the word *ought*, and seek the society of those who act from the sense of a controlling principle of essential purity; study the life and follow the example of Thomas, Archbishop of York, and of Sir Isaac Newton, who lived remarkably pure and chaste lives and died virgins; give constant attention to ablutions, ventilation, and the selection of healthy food, free from gross animal magnetism; seek high altitudes and live on the mountains; avoid malaria, and especially a warm climate; it is noticeable that in the northern hemisphere of the earth the thoughts and conversations are of a purer character among the people of the northern portion of any country than in the southern part; and especially is it very patent that mountain air is more free from malaria and other impurities, and is certainly conducive to the production of purer thoughts and nobler aspirations; change the linen often, for dirty clothes tend to breed dirty ideas; for thoughts are only the result of conditions and circumstances, which law applies equally well to the production of all the faculties of the human mind; in short be as pure as possible, and study no book that has a vulgar saying in it; thoughtfully abolish slang phrases from the page of memory; establish the rule to become less violent, be restrained by a due sense of propriety, and extirpate the barbarisms and old abuses of our language and of every-day actions and habits.

B. If disposed to restrain purity, don't do it, because in this half-civilized age there is far too little that is undefiled, becoming and decent, and far too much that is defiled, unbecoming and indecent in dress, in conduct, in deeds and in words.

Cleanness.

REMARK: Order, or system, and neatness, are too often confounded by those who are unable to discriminate closely. *System* may be defined as the orderly arrangement of things or subjects, and *neatness* is cleaning the things whether they are or are not arranged according to some regular method; in other words, those who are neat keep themselves and other things clean, while orderly people have a place for things and put them in place and exhibit regular arrangement of all objects, whether they are cleanly or dirty; *neatness* is manifested in washing the dishes, and *order* in putting them away in rows on the shelves; *cleanness* refers to the condition of an object, and *order* to its relative place.

1. Dirty as a pig; each article of clothing worn is rancid and corrupt.

2. Are defiled with dirt, foul, and filthy; one to soil everything touched; each article of wearing apparel is spotted, tarnished and sullied.

3. Love to see everything free from stain, or whatever defiles, and every person cleanly in habits; will not take much pains to make clean the shoes and give them a shine or polish; fail to wash things thoroughly, yet do wash the face after a manner because it is seen.

4. Enjoy neatness more than keep it; if rightly encouraged may exhibit some (though no great) taste for putting things into a cleanly condition; will not take very much pains to avoid mud and filth, and generally pay little attention to a dirt spot.

5. Put forth some effort to keep clean and to appear neat, but the under-clothing is not always so spotless as that exposed to general view; have more external neatness than heart-felt; take more pains to appear clean for the sake of others' eyes, than for self-satisfaction; only tolerably clean.

6. Pretty free from extreme tidiness or defilement; hate to dirty or spatter any article of dress, and equally dislike to be always scouring and brushing; will now and then clean out the corners, drive out the flies, root out the spiders, shed soiled apparel, drain the sloughs; bathe off the excretions; hence dirt does not aggregate well on thee and thine; imperfectly cleanly in habits.

7. Having a natural dislike for putrescence, slime, mouldy bread, bedaubed garments, tainted meat, iron gray boots, unkempt hair, unwashed hands and face, offensive breath, maggotty cheese, purulent sores, cemented eye-lids, nose with something hanging in doubtful suspense, all of which impel thee to wash, comb, brush, fumigate, absterge, wipe and ventilate until tidiness and spotlessness mark everything about thy belongings; cleverly wholesome.

8. Dirt, filth, dust, cobwebs, soot and all coarseness or defilement this fine haired person detests; and is repelled from them as bees from vinegar; fairly well developed in volition having reference to future objects, especially those which subserve the purposes of health, vigor, salubrity, emendation, and are restoral and corrective, as well as those of contingent subservience, such as safety and invulnerableness against filthiness, disease, unhealthiness, degeneracy, or virus; are usually neat and cleanly.

9. Grossness, pollution, filth, scurviness, bilge water, putrescence, rancidity, dry rot, and fætor are quite repulsive to this fine grained being; take a good degree of pains to keep thoroughly washed and to avoid that which stains, smears, soils, taints, contaminates and bedaubes the person or clothing, and makes either these, or the food to be eaten, foul, impure nasty and offensive; are quite clean in habits and person.

10. Are disposed to make everything clean and free from dirt and keep it so; hence can, not bear to have the mice make nests in the cheese, chickens run through the soup, cats take a swim in the molasses, flies entombed in the mashed potatoes, worms chopped and vinegared with the lettuce, etc.; are particularly and exquisitely, elementarily and extraordinarily neat.

11. Extravagantly tidy, spruce, unsullied, washed, immaculate and uninfected, and desire to so remain; cannot tolerate the least filth, slop, smut, mud or rottenness on any article of wearing apparel; and are quite incommoded by any dreggy, turbid, dirtied, unwashed, beastly or effete thing or person about or near; festering and excrementitious matters are equally repulsive to this highly spiritualized and untainted being; everything about must be polished, shining and free from stain, or else a general uneasiness steals over the mind and adulterates its pleasures; desperately clean, incredibly neat and amazingly tidy, and ever will continue so while one finger nail remains, and a broom, mop, brush, or rag can be found with which to scrub.

12. Lamentably neat in personal habits; pained by the intrusion of a fly from fear he will leave a speck of dirt; a leaf whirling across the floor will set the nerves all on a nettle, and a hair found in the drawing-room nearly produces in this over-sensitive and egregiously fine-grained organization nervous spasms; horribly clean in each act, and extremely unsullied and immaculate in every thought.

A. Brush up and polish the shoes; cast into the wash-basket each kerchief as soon as it is soiled; often wash the head and entire body; clear the ears of wax; comb the hair thoroughly and brush it neatly; carry a clean pocket knife, pare the nails closely and scrape out all the dirt; keep a tooth-pick and pick out particles of food from between the teeth, and brush them with a tooth-brush until clean; often change the under clothing and stockings; bathe the feet in warm water each night before retiring to rest; use the fork and knife at table instead of fingers; blow the nose into a kerchief and not between the fingers, and wipe it with the same, and cease to draw the coat sleeve across the nasal organ; spit no more on the floor, particularly if given to chew tobacco; rub off the stains from the knives and forks; be careful not to blot the paper when writing; and lastly, associate with neat and particular people, and do as they do, and allow no dirty ideas to harbor in the mind.

B. When one is very distressingly neat it becomes unpleasant to all friends and acquaintances, and should be counteracted, which may be accomplished by camping out a few months each summer and doing the cooking; as we all are largely the creatures of circumstances, choose those circumstances wherein the people with whom you are living are noted for deficient neatness, and never mind a little dust and earth, for it is magnetic and sustains good health; those extravagantly neat and over-particular persons rarely enjoy good health, and the thousands of earthly joys by which they are surrounded.

Factimemoriativeness.—Memory of Facts.

1. In this respect like Timothy Dwight, President of Yale College, New Haven, and Dr. Nott, President of Union College, at Schenectady, who often forgot their own names; historical facts and life occurrences are readily obliterated from the mind never to be recalled; an extremely treacherous and unreliable memory.

2. *Memory* is the faculty of the mind by which it retains the knowledge of previous thoughts, and *recollection* is the act of remembering, or the ability to bring forth what has been kept by memory; possessed of very little of the faculty or the power to use it; extremely forgetful, resembling Mr. Harry Thomas, of Otsego Co., N. Y., who forgot his wife and left her in Utica, and missed her only when sixteen miles on his way home, when an acquaintance asked him about Mrs. Thomas; daily occurrences flit away like shadows, leaving no trace behind; most of the ideas of this mind will soon be consigned to the waters of Lethe.

3. Knowledge occasionally escapes from this mind with surprising rapidity, like small fish through the meshes of a net; this memory sometimes fails like that of H. Holland, an English author, and as did Bonaparte's memory, which became temporarily affected for a short time during the retreat of the French from Moscow, as was the case with several of his officers and men; at times this mind seems to have some strength in recollection, yet when wearied from over exertion or exposure, will fail to remember accurately and well all the details; this memory has vast blanks in its past pages.

4. May recollect important events, but minor details quickly sink into oblivion; can remember the substance, object, person or place, though not the name; rather readily forget dates, unless the memory is aided by association; will often complain of poor recollection of what is read, yet the fault is inconsiderateness, more than defect of memory, although that is moderate.

5. Have a short and unreliable memory which needs cultivation; have inconvenient aberrations of memory, and through forgetfulness omit many trifling things and details; think it hardly worth while to try to remember names, because so apt to forget them; foreign words and expressions or latinized terms soon fade from the memory; can recollect that which belongs to daily employment, yet fail in retaining the minutiae of history or transactions, unless deeply interested.

6. By taxing this memory it may retain the most necessary knowledge; are freed from extreme forgetfulness or a particularly retentive memory; moderate but not great memory of events; it was once pretty fair but has lost power; rarely recollect words and often meet those whom it is impossible to call by name; somewhat absent-minded at times; not able to reproduce conversation that has occurred within hearing or the precise order of the facts and minute details, yet can gather the main substance and arrange it in words, if not always the most suitable; unable to call up a fact at will, but it may come unexpectedly and when not needed, showing that the memory is stronger than the recollection.

7. Are able to carry thoughts along with freedom, yet not very expert in the extension of thought to the past; able to treasure up very interesting knowledge in a rather clear and usable manner; can remember far better what happened years ago than late transactions or incidents; fever or fatigue so chains down this body that the genius of memory then fails for a time, but the power to recall knowledge at will is tolerably fair; remember passably well by association; a lover of history.

8. This retrospective endowment is not the best, yet, with due attention to a subject, are able to remember all the leading events and their correct associations with persons or history; a mind with a good degree of tenacity and readiness; can more easily retain in the mind the qualities of objects and events than names and dates; this intellect grasps adjectives more tenaciously than substantives; the recognition of people, places, and the geography of a country is better than the retentiveness of names, words, titles, phrases or languages.

9. Have readiness in retracing the past as well as goodly retention; this is a full strong memory, and when the mind is deeply interested in the consideration of a subject, it will permit very few, if any, of the ideas to escape; are apprehensive, and receive thoughts quickly, but a few uninteresting items read will fade from memory's tablet; fully interested in the news and the changes of the day; can entertain company; and are fully conscious of what is being transacted, and disposed to think upon the past.

10. This mind has great tenacity and retention; vivid reminiscences of the past are ever marching in review before this mind's eye; competent to revivify mental impressions and retain ideas and principles well, and rarely forget what is interesting, if striving to retrace it, but are now and then too indifferent to give sufficient heed to a thought to retain it; fully able to summon up all past important occurrences of life; have a clear and thoroughly trustworthy tenacity of news, facts, stories, circumstances, or whatever occupies the undivided attention; rather fond of history in detail; given to search out items and particulars, and can readily cause past impressions to troop to the front, so the mind can see and use them at discretion.

11. Retrospection is a pleasure, and without difficulty can keep in mind all necessary and desirable ideas; able voluntarily to reproduce, with definite fidelity, previous mental

conceptions, and revive minutely and lucidly past states of consciousness; can remember names like a naturalist; nearly everything that has been heard, read, seen, experienced, talked about and learned occur to the mind with surprising readiness and freshness; adapted to history, to gather information, to institute libraries, to search out facts, or if thoroughly educated would make an expert local editor.

12. Have few equals and no superiors in retentiveness, recognition, recurrence, tenacity, retrospection, remembrance and power to call vividly back to the memory any knowledge that has once been in the mind; are exceedingly, even surprisingly remarkable in keeping green in remembrance what has passed; may appropriately be named a breathing history or a walking encyclopedia.

A. The memory may be healthy and strong, or it sometimes becomes irregular, debilitated, corrupted, heightened or *lost* as the result of natural decay, excesses, accident or disease, hence to know what to do with any particular condition of the memory, one should thoroughly study its psychology and pathology; one ought to know whether the memory has *chronic* affections, *acute* disorders, or manifests *morbid* phenomena only; *heightening* or *improving* of the memory often occurs in the insane, especially in those who exhibit marked evidence of exact and capacious activity of extraordinary retentiveness; in some insane cases, however, there are confused and feeble recollections of recent transactions, while they can recall vividly and faithfully the scenes of early life; corruption of the memory is where one is able to remember everything except himself, and is a mark of partial insanity; debilitation of the memory is an accompaniment of an enfeebled body as in old age decline; such was the condition of Rogers, the poet, who in the latter part of his life forgot the names of friends with whom he was conversing, and in a single interview related several times over the same stories, and at last forgot that he had ever been a poet; irregularity of the mnemonic power, depends largely upon irregularity of the general health, which proper remedies usually amend; it is generally good, but (regarding some things remittently) very fitful; Dr. John Hunter was an example of irregular memory; at one time he did not know where he was nor where his own home was, and had no conception of more than the room he was in, and yet remained perfectly conscious of his loss, which in a few hours was wholly restored; everyone should learn what causes a *loss* of memory; in some people impairment or loss of recollective power has been caused by animal indulgences, moon-stroke, sun-stroke, a blow upon the head, self abuse, mercury and arsenic when injudiciously used, over purging, uterine hemorrhage, fevers, great national scourges, yellow fever, plague and cholera, fatigue, apoplexy, paralysis, red or white, softening of the brain, epilepsy, physical decline and weakness, intense cold, starvation, anxiety, putrid fever, fright, bleeding, over straining by mental stuffing, trouble, violent passion, stimulants, gluttony; the latter caused the Roman Emperor Claudius to lose his memory so that he constantly forgot what he attempted to say in conversation; Newton forgot the contents of his "*Principia*" and lost his memory from neglecting to exercise it; the celebrated Hude forgot all he wrote on conic sections, by giving his attention to the Burgomastership of Amsterdam. Among those having remarkable memories in maturity and old age might be mentioned Niebuhr, Ben Johnson, Leibnitz, Donnellus, Muratori, Euler, Grotius, Edmund Burke, Pascal, Archbishop Tillotson, Clarendon, Gibbon, Locke, Samuel Johnson, Macaulay, Guizot, Prescott, Burritt, Humboldt, Lafayette, Clay; for a more complete list of wonderful memories, and full directions upon the cultivation of this faculty, see page 203 of "*A New Physiognomical Chart*" by the same author. The direct cultivation and strengthening of this faculty is, perhaps, more important than any other information upon this subject, and in this direction we will say: give the most undivided and intensely concentrated attention to all that is worthy of recalling; read aloud and repeat what has been read and then the eye aids the ear, and *vice versa*, thus giving to the mind a more complete impression, which perforce remains longer; review a number of times what it is desirable to retain; live temperately every way, encourage good health in every reasonable manner; associate with those who know by heart and can recall instantly any idea desired; tax and trust but not overtax the memory; adjectives are the easiest remembered words, therefore strive to retain a few adjectives daily; then verbs being next in ease to retain, commit several of them to memory daily; substantives being more difficult to recollect, as the memory strengthens, tax it with a small number of substantives each day; and most difficult of all to keep in mind, are proper nouns or names, at length on retiring to rest repeat over several difficult names that have been heard or read during the day, and try a few dates in the same manner, as they are usually as difficult to recollect as names; Vives says: the order of learning is from the senses to the imagination, and from this to the intellect—and Locke maintains the same theory; hence in training the mind to recollect, first commence with objects which appeal to the eyes, the nose, the ears, taste and feeling, and lastly depart to abstract ideas when the memory has been sufficiently strengthened by sensational appeals; read what Dr. Tard says on memory; see also Gratiolet, James Mill, Dugald Stewart, Jean Paul, F. Richter, Dr. Lordat, Dr. Prichard, M. Dupuytren, Jos. Banks, Dr. Rush, Dr. Abercrombie, Dr. Gase, Dr. Ballie, Dr. Cooke, Dr. Graves, Andral, Hagendorn, Portal, Dr. Haslam, and others; another novel, though not recommendable way in which the memory has been improved and connate idioecy cured, is by a blow on the head; Petrarch informs us that Pope VI had his memory remarkably strengthened by a severe blow on the

head; the *Dictionary des Sciences Medicales*, vol. xxxii, page 321, gives an account of a severe blow upon the head impairing the memory, and a repetition of the injury fully restored the memory to its original strength; Dr. Prichard records an instance where three brothers were idiotic, and a severe injury of the head gave one of them good talents, and he is a practicing lawyer, while the two not hit remain idiotic; moral, perhaps more hitting and less schooling would be well for stupidity; Winslow on the Brain and Mind, Phila., 1860, page 369, states that a child aged thirteen was idiotic, fell upon his head, was stunned, and when becoming again conscious was found to be possessed of good intellectual powers; the same author, on page 370, informs us that Father Mabillon was an idiot up to twenty-six years of age, when he fell against a stone staircase, fractured his skull, was trepanned, and when recovered, he was highly talented and became a learned writer. Query? Did the accident enlarge the brain or render the texture finer? No. A nut not yet cracked by anybody. And lastly, study the art of memory and mnemonics; each night on retiring to rest call to mind every event or transaction of the day, at the end of the week review the entire incidents of the week, retrospect each month and each year in the same manner, and thus by systematic training, the memory shall become an useful and glittering auxiliary to the entire intellectual faculties.

B. This memory has power to carry such a vast fund of knowledge, and rememorate such an innumerable multitude of facts, that the mind finds too great pleasure in reviewing them, and occupies so much time in that way as to thereby impair its originating powers, and occasionally it brings forth other's thoughts as its own, dressed in new plumage, thus becoming detrimental to the character of an individual; all such, and those who are made miserable by unpleasant recollections, should change the mind to other subjects, and strive to be more original in thought.

Credulousness.—Faith.



Large faith, and constancy of friendly attachment.

1. Casuistry, schism, and distrust appear in this mind as stars in the heavens at nightfall on a clear evening; as sceptical as Vannini and Servetus, who were burned to death for their unbelief; a materialist.

2. A doubting Thomas; will diffide and mistrust nearly everybody; quite regardless of spiritual subjects: not disposed to believe in what seems incomprehensible or unreasonable; doubt a future existence; full of shades of incredulity and suspicion, an unbeliever.

3. Are shy of belief, and at sea regarding many subjects; require a vast amount of evidence to give faith to any unproved subject; new theories raise doubts in this scrupulous mind; one to follow reason, and be incredulous of much that was learned in childhood.

4. Being somewhat sceptical, and at sea, concerning the theological teachings of the day, it follows that suspense, dubitation, dilemma, uncertainty, and incredulity rule in the mind; can place confidence in that only which appears reasonable; moderately slow to assent or consent to articles of belief, or to be firmly persuaded of anything; guided by reason.

5. Have little reliance upon the wonderful, and desire good proof in order to be convinced; without much warmth, zeal, or unction in religious matters; more given to science, law, or commerce than theological polemics; this person will find it difficult to credit miracles, unreasonable stories, the resurrection, and plenary inspiration of the Scriptures.

6. Can ordinarily take upon trust if the reason is completely satisfied; are not wholly devoid of faith, yet are inclined to search closely the true merits of individuals before taking them fully to heart; will attentively hear what others have to say, and entertain as many of their statements as the judgment will sanction.

7. Possess a fair tendency to believe friends, yet have no great confidence in strangers; are growing more sceptical and doubting as age advances; slightly interested in the succeeding life and immortality of the soul; a discerning and careful searcher for truth, yet watchful, critical and hard to believe farther than what can be proven.

8. Rarely suspect or call in question what conforms to good sense; occasionally slight shadows of doubt arise in this soul; are rather easily impressed with new theories and ideas, and would also persuade others to entertain and adopt the same; are not remarkable for fostering the spiritual, yet place implicit confidence in near friends.

9. Quickly impressed with the sensible and wedded to evidence; a questioning, inquiring, and critical mind, resembling Cleopatra, who asked the Jews whether people would rise again dressed or naked; enjoy meditating and conversing on the spiritual welfare of man, and on the immortality of the soul, yet are by no means a fanatic or devotee.

10. Are quite readily imbued with what others say; not difficult to convince; this is a being with a vast amount of the spiritual, yet may neither belong to any ecclesiastical denomination nor make a confession of faith; not frantically enthusiastic enough to burn a man alive, as Simon Morin was burned at Paris in 1663, for having said that he had communion with the Holy Spirit; La Barre had a hand chopped off, tongue cut out, and was burned to death for want of reverence and faith in some secret circumstance; are apt to

anticipate coming changes and easily become interested in the marvelous, yet care little for creeds and old forms of belief.

11. There are several kinds of faith, namely, faith in Deity, in mankind, in dreams, in medical remedies, in absurdities, and belief in future life; the noble trust this mind places in friends wins their confidence, and leads one to think that faith and dependence on mankind is its strongest belief; are easily astonished and enjoy the marvelous and spiritual uncommonly well; are amazingly impressive; possess an abundance of calm, broad and satisfying faith.

12. Unsuspecting and extremely fond of the wonderful; endowed with a spiritually sensitive nature; marvelously given to trust and place dependence upon whatever is worthy or deserving of belief.

A. There are several reasons why this faculty should be cultivated when it is feeble in its action; some of which are, that, when strong, it gives us knowledge which cannot be obtained in any other manner; it is the great bond of social intercourse, by giving confidence one with another, thus ensuring credit in business, trust in friendship and reliance on fellow kind, dependence on history and science, perception of the spiritual which uplifts the mind above earthly troubles and materialism to a higher and nobler state of action; it bestows a love of the hidden wonders of nature, thus inviting a study of the thousands of mysterious, beautiful, and useful objects which surround us on every hand; it aids intellectual progress by giving a ready acceptance of new truth which contributes to supplant old errors. To intensify and develop faith we should, however mysterious anything seems, make no doubt about it until we have carefully, thoroughly and honestly investigated the subject, and then rely upon our own knowledge, regardless of the opinions of others, who may be ignorant or prejudiced; meditate and converse upon spiritual and wonderful things, such as death, future life, soul, mind and its connection with the body, investigate the books of the Old and New Testament, Christianity, religion and the doctrines of Brama, Zoroaster, Numa, Confucius, Thaut, Mahomet, and spiritualism, and don't believe any of them or anything else without finding truth and facts commanding belief; bear in mind that materialism shuts out many glorious truths and throws sand in the eyes of the interior spirit when it is searching for knowledge, thereby blocking the wheels of progress; allow no suspense, uncertainty, scruple, or qualm, to lead the mind into misceance or incredulity.

B. When this faculty is so strong or so perverted as to lead the mind to superstition, dogmatism, gross credulity, fortune telling or witchcraft, it should be repressed; superstitions, or belief in what is absurd, without evidence, are great obstacles to the progress of knowledge, and we should bar or stay them, which may be accomplished by faithfully reviewing the beliefs of the ignorant ages, and especially of the ancient Romans, who believed that Mars ravished a virgin, that the offspring was Romulus and Remus, and that the former founded Rome; of Servius Tullus they believed that flames surrounded his head when a child sleeping in a cradle, this being prognostic of his future greatness; the Siamese say that Sammonocodom, their God, was born of a young virgin and reared on a flower; authors in Cochin China, say that the Indian God Fo, was born of a virgin princess, sired by an elephant; and a multitude of other equally silly and false traditional absurdities; as faith seeks and feeds on the wonderful and grows by what it feeds upon, so the Romans, Greeks, Egyptians, Persians and East Indians, South American Indians, and all other nations down to this day, have told wonderful stories about their Gods, kings and rulers, and men whom they honored and desired the people to have faith in, that through this overt weakness they might be led and ruled; the "Institutes of Menu" are a collection of laws in India, and as they who made them, desired the people to revere and believe them, so they related wonderful stories about those laws; the native Indian chronologists of to-day hold that those *Institutes were revealed to man about two thousand million years before the commencement of the present era*; all large faith originates large stories, hence it is that the people with very large faith are usually given to unreasonable falsifying, yet they have such faith that they often arouse belief in others; a noted king and saint in India, their history says, lived 8,400,000 years, and ruled as king 6,300,000 years *only* before he resigned ??? The Sanscrit books inform us that Alarak, an Indian king, reigned 66,000 years only, since he was cut off in his prime; the Brahmans worship Siva as a god, and represent him as having three eyes, girdled with snakes, has a ferocious temper and carries on his left shoulder the poisonous cobra di capella. Study anatomy, geology, and physics; give no credit to what appears unreasonable; read the works of Aristotle, Cuvier, Perizonius, Pouilly, Beaufort, Voltaire, Rousseau, Descartes, Hobbes, Adam Smith, Geo. Buchanan, David Hume, Locke, Berkeley, Condillac, Condorcet, D'Alembert, Diderot, Helvetius, Lalande, Laplace, Mirabeau, Saint Lambert, Vico, Humboldt, Liebig, Cuvier, Comte, Mitscherlich, Daubenton, Coleridge, Bichat, Bacon, Agassiz, Nasmyth, Thomas Paine, Buffon, Fourcroy, Nollet, Franklin, Lyell, Richard Owen, Jefferson, Draper, Buckle, Darwin, Spencer, Huxley, Tyndall, Ingersoll, and by the time their works are finished the enthusiastic heat of this faith shall have cooled down to a reasonable temperature. Attend lectures on science, history, travels, art, and engrave this motto on the hardest plate of memory, that, *halls of science are temples of progress and improvement, freed from belittling superstitions and opinionative creeds, where emotions submit to demonstration.*

Courteousness.



Donkey.—Obstinacy.—Deficient in Courteousness.

1. Extremely disagreeable; thankless, provoking, and would rather give annoyance and pain than charm, gladden, enliven, or fill others with pleasurable.
 2. Are boorish, unclassical, uncourtly, ill-bred, impolite, blunt, gruff and churlish, and would rather repel, disgust and offend, than indulge, please, captivate, or satisfy.
 3. Are wanting in the pleasing power of being agreeable, suitable, and pleasing to people; not very winning in ways; are now and then a little respectful, but soon relapse into the discourteous, ungenteel and rude, because it best befits the sour, crusty, snappish nature.
 4. Are usually passably agreeable and polite, but not greatly so; possess the ability to conform to the good wishes and feelings of others, yet are soon wearied with so doing, and become too independent to remain greatly popular; a little severe, and offensive at times, especially if greatly annoyed or provoked.
 5. Desire to welcome and fascinate, but are not uniformly pleasing; have an easy winsome, taking way when it will pay well; without being courteous, affable or polite, are inclined to be civil and humane.
 6. Not characterized by extreme suavity, affability, urbanity or impoliteness, rusticity, incivility, rudeness, or uncourtliness, yet are not without some desire to be agreeable, pleasant, cordial, and genial; at first appearance are more striking than prepossessing; hence will take attention more than charm or delight.
 7. Have a moderate amount of the ability to please, gladden and charm; yet are not noted for a disposition to flatter or win the general good wishes of everybody; have not devoted much time to the study of politeness; yet are consistently civil and disposed to show courtesy as far as able when not angry; are rarely fully understood.
 8. Have considerable of the persuasive power, can readily become ingratiated into the gracious feelings of others, can easily assimilate to the associations and surrounding circumstances; disposed to studiously avoid hurting the feelings of new acquaintances unnecessarily, unless provoked, and then say severe things; if thoroughly trained to be polite and agreeable, would succeed more than ordinarily well among those who are accustomed to good breeding and politeness.
 9. Possess a good measure of suavity and are disposed to be mannerly and civil; given to persuade rather than drive people; can generally win favorable notice; are able to say more and do more than many others without offending; are agreeably courteous, urbane, well-bred and obliging; generally, yet not always so pleasant; have a good amount of natural tact in winning the good graces of others; are apt to appear artless, innocent and attractive; disposed to humor the eccentricities and disagreeableness of acquaintances for the sake of satisfying them and gaining their good will.
 10. Charming, winsome, delectable and pleasant in manners and conversation when it serves a purpose, though not so invariably; it does, however, afford this heart real pleasure to fascinate, enchant, delight and captivate the obsequious, familiar and obliging feelings of others; are conformable with and in keeping with the good will of the well-disposed, and more especially those who try to cheer, charm, gladden and delight the souls of fellow-men; have a persuasive and complimentary disposition, which is repelled at once by what is odious, hateful or repulsive.
 11. Extremely fond of delighting and being delighted; disposed to be quite polite, affable, agreeable and pleasant; a suitable one to do the honors, greet and welcome guests at a private party, a public reception or a levee; capable of being and generally are polite, affable, attractive, easy and familiar, but can also be cool and repulsive when deeming it advisable, yet after all this is a spirit that prefers to be bland, pliable, conciliatory and conformable.
 12. Remarkably and singularly given to coaxing and flattering where nothing else is more agreeable; a youthful mind that rarely offends, and when it does can quickly apply the panacea, and at once heal the injury done by the unwelcome and disagreeable; can keenly discern how others feel at the time, and as readily conform to the feelings of others, or surrounding circumstances; are uncommonly easy, polite, fascinating, pleasing, agreeable and winning in both address and manners.
- A. Study books on good breeding, politeness and courtesy; read the writings of Count De Orsay and the letters of Chesterfield to his son; associate with those who are polished and agreeable and try to imitate their exquisite and charming examples; learn that bowing and smiling fortified with pleasing answers have secured many a man's fortune; agreeable refinement and enchanting manners win preferment, and those are the surest friends who are won by reiterated civilities, which never fail of securing the good will of the public in return; whereas moody, dogged, ungenteel, rude and tyrannical behavior are suitable only to make men despised by others and dissatisfied and displeased with themselves; carefully guard against uttering any afflictive, vexatious, harrowing, execrable, biting or disagreeable remarks; the truly great men have been the most marked examples of courtesy, affability

and amiability; bow, speak and be polite to the humblest and poorest human being; keep a double bit on that fractious colt, *resentful temper*, and return good for injury, civility for incivility, affability for uncourtliness and at length the last trace of barbarism shall have departed from this improved and naturally agreeable mind.

B. So few there be who are over polite or too agreeable that extended advice under B. is unnecessary; simply guard against being insincere, over-young or enravishing to others; leave at once the softly ways. Frenchy palavers, heartless flattery, and cling to mildness, reason, justice, kindness, civility, and sincerity in spite of all the toadies and the *bon ton* throughout Christendom.

CLASS VI.—The Perfective Qualities.

Deductiveness.—Reason.

1. An extremely weak mind, especially in intellect; wanting discretion; marked with folly, and often act stupidly, irrationally, silly and absurdly, hence others very justly deem this mind foolish.

2. A twaddler; full of trivial and foolish notions; think little and care less about the reason why things are so and their causes; fail to trace an idea out through its next change to the result; are half-witted.

3. Obliquity of judgment causes thee to fail, where careful and sound conclusions are required; able, in a limited degree only, to put this and that together and draw conclusions and determine right and truth,

4. Tolerant, and capable of drawing inferences from ordinary facts; if asked why a thing is as it is, will reply, "because it is so, ever was, and shall be forever more," with as little reason as the parrot repeating what he has learned; a feeble exercise of reason, yet lacking depth and profundity.

5. Are not bigoted or dogmatic, though not able to take the broadest views of subjects; like to know the causes of things, but take little trouble to ascertain them; are not wholly exempt from a mixture of folly; when under great excitement fail to properly consider a subject before acting upon it, hence rarely fully comprehend things, and take little trouble about them; generally swallow all that comes to hand without reasonable examination.

6. Dislike fallacious and irrelevant assertions, and appreciate dialectic minds; fully appreciate reasons when given, may, by surprise, be guilty of doing foolish things, but never suffer them to run into an uncontrollable custom; are able to discover a few simple and narrow reasons; a mind not fully satisfied with the old evidence, and demanding new proofs of opinion.

7. Fairly gifted in making deductions; can sift rather well the materials for reasoning, such as evidence, premises, data, and indications on one side, as well as counter evidence, disproof, and contradictions on the other hand, are also able to gauge the degrees of evidence, such as the possibility or the impossibility, the probability or the improbability, the certainty or the uncertainty of things; possess a fair capacity and stronger inclination to perceive the leading connection an effect has to its cause; can trace causes to their effects; a plain, common sense, though not an intuitive or fanciful reasoner; rather given to controversy and disputation.

8. Delighted with unimpulsive and valid reasoning; can fully comprehend reasoning processes and perceive what properly belongs to a chain of reasoning to give it telling force, that it may carry conviction to all reasonable minds that the truth has been arrived at in the conclusions; are able to detect sophistry and misjudgment, and weigh each demonstration and each confutation while passing from the premises to an impartial inference; as the results of cogent reasoning are a full appreciation of the truth in any question, so through this logical power, this mind is manifested in a very considerable measure.

9. To ascertain the sound cause of known results is a study highly befitting these endowments; altogether competent to give a correct decision as the result of cogent reasoning, on any subject where ratiocination can be sensibly used; quickly detecting any obliquity of judgment or error caused by false reasoning or illogical deductions; ever on the alert for exaggeration or depreciation of the truth; are given to theorizing, plotting, planning and agitations, and will reduce any assertions to demonstration; often ask for the proof and love to test all statements, it follows therefore that this mind readily perceives the truths of logic.

10. Conclusiveness and cogency are so deeply rooted in this mind that it requires demonstrative proof of every new or strange subject; able to form a decided opinion from a concurrence of probabilities; will strive to confute error by the process of induction; can give quite clearly that which supports or justifies an act, and take just views of conduct and things; are rarely excelled in deducing inferences from premises; endowed with superior reason; are rational and act according to the principles of good sense; have an abundance of wisdom in action, and like the proof, the evidence, and the complete demonstration of any subject or theory; have a full understanding of the art and science of reasoning correctly; are highly able to make good use of knowledge; are discreet.

11. The facility with which this person forms an opinion and arrives at just and sound conclusions proves this mind's freedom from bigotry, dogmatisms and narrow conceptions;

like to verify, substantiate and settle every question presented to this intellect for reasonable consideration; have a very ready comprehension of the necessary laws of correct thought; can tell the steps taken in a process of logical ratiocination whereby a wistful and reflective mind passes from indication through the consideration of potentiality, likelihood, assurance and fact by induction and generalization, sustained by probation and demonstration, tending to a philosophical and correct conclusion; a cause-seeking cast of mind thoroughly disposed to investigate all subjects; a clear, sound, forcible logician.

12. Manifest extreme soundness and force in all ratiocinations and reflections; have remarkable aptitude in generalization and in logic; likely to treat with contempt a person of weak mind; capable of the highest exercise of reason; are speculative, theoretical, metaphysical, and able to keep an idea boldly in the mind without losing sight of it, and recognize a law of universal causation; desirous of accepting nothing on faith, yet wish to know all the whys and wherefores; a cause-inquiring spirit, that is able to judge rightly after sifting the proof and evidence of a thought; possessed of a gigantic intellect of the first water; resembling Schopenhauer, the philosopher of the University at Berlin, Germany.

A. A fact worthy of mention is, that when a person has very little reasoning ability, such person finds it difficult to reason, and it follows, that as it requires such extra labor to use the little he possesses, he very naturally concludes his reasoning qualities are very strong, in truth, he does exert great strength to use feebly only his weak reason; it does take great strength to drive a raft, and yet it is a weak affair, whereas he who has vigorous reasoning power finds such easy work to use it, that he most readily concludes that his power to reason is weak; the moral is, that it is a very difficult matter for persons to judge themselves, as this illustration applies to all the faculties of the human soul. First, turn the attention to the study of the rules of logic; then proceed to analyze the inductive and the deductive method of reasoning—the former process consists in reasoning from particulars to generals, the latter is the act of deducing an inference from premises; the last method is surmising a thing and then attempting its proof; the first is weaving facts into principles. The Americans and English are inductive, and the Germans and the Scotch are deductive. Bacon popularized the inductive method of reasoning, which mounts from the tangible to the ideal; the deductive method of reasoning is from impalpable principles to palpable facts, and was generally used by the three greatest Scotch thinkers, George Buchanan, David Hume, and Adam Smith; *reason* literally means a *calculation*, then coolly and quietly calculate what supports or justifies each act of life before committing it; canvass all motives; examine every proof, learn what excuse a fellow-creature has for thinking and acting differently from thyself; inquire into the cause of everything; assign some cause for each act of man's life; draw conclusions, and strive to determine what is right and truth; give forth views of things, and then ask some good reasoner to correct them if they are wrong; ask the reason *why* a thing is so; debate and sift thoroughly and carefully each argument heard; form conclusions and implicitly rely upon them; study metaphysics, speculative history of civil society, legislation, jurisprudence, astronomy, geology, thermotics, physiology, pathology, therapeutics, political economy, physiognomy, pathognomy, psychology, and dialectics and the works of great reasoners; believe nothing that appears unreasonable, and thus continue to exercise the faculty of reason, by deducing inferences from premises and the power will grow in strength and activity; condense, roll together and draw to a focus, all the *pros* and *cons* of a subject and give a plain, straightforward decision as to the truth embodied, and if anyone doubts or differs, then heroically argue and plan to convince them or be convinced by them; lay plans and look into the future for effects; or take the effect and trace back through all the mazy and crooked ways to find the first cause of the thing or subject under consideration and reflection; reason is to the human mind what a condenser is to a steam engine; reason condenses the facts to form all it can out of them; study causes and the laws of nature, and strive to account for all mysteries in a philosophical way; converse much with those who think for themselves and know why they think as they do on every subject; buy all the metaphysical works that can be found, and especially procure "Buckle's History of Civilization in England" and retire to some quiet mountain retreat and study them attentively for several successive months and at last superstition will vanish and the mind will gain a wide comprehension and a firm grip, that will respect proven truth only, and hold fast with good judgment to the reasonable and the just.

B. Few, if any, are endowed with overmuch of the logical faculty, which deduces conclusions from premises; but, if it is deemed desirable to rein in or temper it, then follow the instincts and presentiments more; mingle in lively and fashionable society, and think and talk as superficially as most people in gay society; avoid quiet retirement and those people who do their own thinking, and in due time thou shalt not be troubled with too much reason.

TABLE FOR MARKING.

EXPLANATION.—In Columns I are the names of the Forms and Faculties; in Columns II are the numbers of the pages where the Faculties are described; in III the sizes of the Forms and Faculties are marked; in IV, A indicates that the Form or Faculty needs strengthening, and B signifies that repression is advisable.

COLUMN I. Name of the Faculty or Power.	Col. II. — Page.	COLUMN III. Size of the Faculty.	COLUMN IV. Culture, A; Restraint, B.	COLUMN I. Name of the Faculty or Power.	Col. II. — Page.	COLUMN III. Size of the Faculty.	COLUMN IV. Culture, A; Restraint, B.
Abdominal Form.....	3	.....	.....	Consecution.....	33	.....	.....
Thoracic Form.....	4	.....	.....	Discriminating capa'y	34	.....	.....
Muscular Form.....	5	.....	.....	Mechanical Talent...	35	.....	.....
Bony Form.....	6	.....	.....	Physical Arrangement	37	.....	.....
Brain Form.....	8	.....	.....	Perception of Angles..	38	.....	.....
Health.....	10	.....	.....	Beneficence.....	39	.....	.....
Love of Life.....	11	.....	.....	Decision of Character	40	.....	.....
Animal Imitation....	12	.....	.....	Observation, etc.....	42	.....	.....
Physical Hope.....	13	.....	.....	Rectitude.....	44	.....	.....
Desire of Food.....	14	.....	.....	Numerical Comput'n..	45	.....	.....
Resistance.....	15	.....	.....	Percept'n of Character	46	.....	.....
Self-Estimation.....	16	.....	.....	Friendliness.....	48	.....	.....
Time and Motion.....	18	.....	.....	Discernment of, etc...	49	.....	.....
Playfulness.....	19	.....	.....	Reverence.....	50	.....	.....
Locative Habits.....	20	.....	.....	Prescience.....	52	.....	.....
Reception of Tone...	21	.....	.....	Wit and Humor.....	53	.....	.....
Secrecy.....	22	.....	.....	Admirat'n of Sublime	54	.....	.....
Judgment of Curves..	23	.....	.....	Appreci'n of Beautiful	55	.....	.....
Desire of Possession..	24	.....	.....	Carefulness.....	57	.....	.....
Love for Opposite Sex.	25	.....	.....	Purity.....	58	.....	.....
Perception of Color..	26	.....	.....	Cleanness.....	59	.....	.....
Inclination to Destroy	27	.....	.....	Memory of Facts....	61	.....	.....
Love of Young.....	29	.....	.....	Faith.....	63	.....	.....
Spoken Language.....	30	.....	.....	Courteousness.....	65	.....	.....
Curative Power.....	31	.....	.....	Reason.....	66	.....	.....
Desire of Approval....	32	.....	.....		

NOTE.—For the sake of condensation, the pronouns "you" and "your," and the verbs "are" and "have," have been, in many places, purposely omitted. In such cases, the reader can readily supply them, and thus complete the sense.

OCCUPATION.

By Nature you are adapted for

MARRIAGE.

Your companion for life should be

PHYSIOGNOMY IS THE ONLY NATURAL SCIENCE

Which is of practical value to all its students. The greatest wisdom, the wisdom which most nearly concerns our present and future happiness, undoubtedly consists in the knowledge of ourselves—of what we can and what we ought to do, and next to this in practical importance comes the knowledge of others—of what they can do and to what they are inclined. Both of these branches of learning direct and impel us in the path of virtue and worldly success, and both are included in the science of physiognomy. So close, indeed, is the connection between them that they cannot possibly be dissevered. For, in the process of studying the often obscure operation of our own motives and the peculiarities of our own minds and hearts, we must needs be learning a vast deal of human nature in general. And, on the other hand, a knowledge of the motives and peculiarities of our fellow beings affords one of the most suggestive and trustworthy guides to self-knowledge. How often it happens that we, for the first time recognize our own sins and follies when we observe in others evil manifestations of a similar character. The Spartans knew well this peculiarity of our nature when they intoxicated their slaves, in order that the sight of these unfortunate beings, under the influence of spirituous drinks, might disgust their children with drunkenness.

But physiognomy, besides affording a practical knowledge of ourselves and others, points out the way in which physical beauty is to be acquired. Experience proves that vicious habits and debasing passions, such as lust, envy, rage, avarice, revenge and dishonesty, leave unmistakable traces on the countenance. A disappointment in love, with the cynicism which results from it; an unhappy marriage, with its total wreck of the best hopes and aspirations, will, in six months, leave furrows of expression which six years of happiness will scarcely obliterate. These external and physical signs of inward and spiritual evil are as repulsive to the sense of vision as the characteristics and experiences they suggest, are odious to the sense of virtue. And there are many persons, caring more for the signs of virtue than for virtue itself, who will learn with surprise, and it is to be hoped, with profit, that the only way to acquire those charms of expression which they justly desire, is daily to practice cheerfulness, affability, chastity and beneficence. There is no escaping that law of physiognomical science that whatever improves the soul beautifies the body, which is its fleshly tabernacle, and whatever debases the soul renders the body repulsive. He, therefore, who would have his features express thoughtfulness and nobility, must learn to think with continuity and precision and to act with generosity and

uprightness. Considered in this aspect, physiognomy is seen to be the enemy of ugliness, as well as of stupidity and vice. and the handmaid of beauty as well as of virtue and intelligence.

Again, the study of this science, aside from its direct advantages, incidentally expands the intellect by the wide scope of the investigations which it includes, suggests and encourages. When the student of Physiognomy has learned the various features and complexities of the mind and heart (and the external signs by which these are made known), he proceeds to consider the circumstances under which individual characteristics are developed, and the habits and manners which result from them. In other words, he is led by this beautiful and far-reaching study to the most occult provinces of research; to a Physiologists knowledge of the body, and a Metaphysician's knowledge of the mind. Nay, more; he is led by his expanded acquaintance with nature and her innumerable workings beyond the regions of physics and metaphysics into that spiritual atmosphere of light and knowledge. It is but a step from intelligent admiration of all that is made to rapt adoration of the Supreme Maker of all, and to this step the reverent student of Physiognomy is irresistibly impelled.

Testimony of Eminent Men Respecting Physiognomy.

"An high look and a proud heart."—*Solomon*.

"A great belly indicates a vulgar mind."—*Galen*.

"The mark of a great mind is a dry eye."—*Heraclitus*.

"The countenance is the image of the mind."—*Cicero*.

"The disposition naturally is, what the books indicate."—*Ernest*.

"Physiognomy is as necessary (and as natural) to man as language."—*Burke*.

"That man does not at all please me, and yet he never did me the least harm."—*Rousseau*.

"The physiognomy displays the good rather than the bad side of the moral character."—*Nicolas*.

"The soul effectually discovers itself in the emotions of the lines of the face."—*La Chambre*.

"Physiognomy is the science which explains the signs of the inward faculties."—*Lavater*.

"A forehead too large is the sign of a character timid, indolent, and stupid."—*Christian Schalliz*.

"Those who have a great forehead are dull; they may be compared to oxen."—*Gulielmus Gratulorus*.

"The proper study of mankind is man," "Let the physiognomist examine his feature."—*Pope*.

"What's he, who, with contracted brow and sullen port, glooms downward with his eyes."—*Congreve*.

"A man may be known by his look, and he who hath understanding by his countenance."—*Solomon*.

"Nature has constituted the bodily organs with an exact suitableness to the qualities of the mind."—*Galen*.

"Examine my patients with a magnifying glass to see if the blood ascended in the small vessels."—*Boerhave*.

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."—*King David*.

"When the gnawing worm is within, the impression of the ravage it makes is visible on the outside."—*Burke*.

"Physiognomy, which discovers the propensities of the mind in the lineaments of the body."—*Lord Bacon*.

"The forehead of a man is the index of sorrow; cheerfulness, clemency, and severity are read therein."—*Pliny*.

"The body is the image of the soul, and the soul itself becomes visible and tangible to ocular manifestation."—*Sutter*.

"By observation we find and know that nothing passes in the soul without producing a perceptible change in the body."—*Wolf*.

"Bloated and swelled with excessive flabbiness of countenance, a person unsteady, phlegmatic, stupid, dull."—*Joannes ab Indigane*.

"What eye-brows! what shoulders! each motion speaks; and in a tongue understood without tuition, and in a tongue that is universal."—*George Montague*.

"Physiognomist,—One who judges of the temper by the features of the face." "Physiognomick signs—Drawn from the contemplation of the face."—*Dr. Samuel Johnson*.

"Nothing carries with it a greater appearance of probability than the conformity and relation of body and mind."—*Michael Montaigne*.

"All this discourse does indeed demonstrate the appearance of the passions more remarkably in the face, than anywhere else."—*Schrodde*.

"A forehead of an excessive size announces a man slow of conception; dull or sluggish in forming his ideas."—*Peuschel*. *Translated from the German*.

"A single glance thrown on the physiognomy of a man gives us a clearer insight into his mind than the longest study of his character."—*La Beaumelle*.

"Now that sanguine was the complexion of David George, the foregoing description of his person will probably intimate to any physiognomer."—*More*.

"I do believe thee!

I saw his heart in his face."—*Shakspeare*.

"If the size of the forehead be excessive, the man becomes slow of conception, and this is communicated to all his determinations and actions."—*De Pernetty*.

"A beautiful face always gives pleasure, but it will charm us still more if it has at the same time that serious air which announces reflection."—*Winkelmann*.

"Were men at more pains attentively to observe the external motions which accompany the passions, it would be no easy matter to dissemble them."—*Leibnitz*.

"It would be unworthy of reason to suppose that God should have purposed to inclose an existence so much like his own in a deformed body."—*Maximus De Tyr*.

"The end of portraits consists in expressing the true temper of those persons which they represent, and to make known their physiognomy."—*Dryden's Dufresnoy*.

"Every character has its good and its bad side; one man has capacities which are not to be found in another, and the gifts of nature are variously allotted."—*Kämpf*.

"Naturally certain persons have something so great and so noble in their aspect that the moment they are seen they fill the beholder with respect,"—*Oracle of Gratian*.

"What is most pleasing or disgusting in the appearance of any person, is the character of the mind, expressed and delineated by nature on the face and in the eyes."—*Gellert*.

"The king arose with awful grace;

Deep thought was in his breast, and counsel in his face."—*Dryden*.

"He was lean, as long as he was a prey to ambition and every species of mental disquietude. He afterwards entirely lost his reason and then he became plump again."—*Swift*.

"Is it the will of God, the great author of society, that the affections of the mind should express themselves by the voice, the gestures, but more especially by the countenance,"—*Haller*.

"The soul and the body sympathize with each other; and when the habit of the soul suffers a mutation in quality, it, also, changes the form of the body."—*Aristotle, from the original Greek*.

"In all physiognomy, the lineaments of the body will discover those natural inclinations of the mind which dissimulation will conceal or discipline will suppress."—*Bacon's Natural History*.

"The distinguishing character of the face, and the lineaments of the body, grow more plain and visible with time and age; but the peculiar physiognomy of the mind is most discernible in children."—*Locke*.

"Yet Ceretes, by her face and physiognomy,

Whether she man or woman inly were,

That could not any creature well descry."—*Spenser*.

"As all the passions are movements of the soul, most of them relative to the impressions of the senses, they may be expressed by the movements of the body, and especially by those of the face."—*Buffon*.

"That region of the face where the mutual relations between the eye-brows, the eyes, and the nose are collected, is the seat of the soul's expression in the countenance, that is, the expression of the will and of the active life."—*Herder*.

"It is not the less decided clear that the mouth, the eyes, and the lineaments of the face have a play, and variations, infinitely delicate, which opens, as it were, according to a very lively expression of Cicero, a gate to the soul."—*Lord Bacon*.

"An animal is never so generated as to have the form of one animal, and the soul of another; but it has always the body and soul of the same animal; so that a particular disposition must necessarily follow a particular body."—*Aristotle, Translation by Taylor*.

"Deep on his front engraven

Deliberation sat; and public care,

And princely counsel in his face yet shone."—*Milton*.

"Mr. Evelyn studied physiognomy and found dissimulation, boldness, cruelty and ambition in every touch and stroke of Fuller's picture of Oliver Cromwell's face, which he says, was the most resembling portrait of the Protector."—*Horace Walpole; anecdotes of Painters*.

"The physician who is a man of observation examines the physiognomy of diseases. . . . The signs which enable us to form a judgment of the nature of disease, of its changes and progress, are particularly perceptible in the features and in the air of the face."—*Zimmerman*.

"Appion, the grammarian, hath left in writing (a thing incredible to be spoken) that a certain physiognomist, . . . by looking only upon the face of men and women, judged truly by the portraits that Appelles had drawn, how many years they either had lived or were to live, for whom those pictures were made."—*Holland*, Pliny b. xxxv, c. 10.

"There is an intimate connection between the features and expression of the face and the qualities and habits of the mind; and every man is conscious of instinctively drawing conclusions in this way for himself with more or less confidence, and of acting upon them to a certain extent in the affairs of life."—*Chambers's Encyclopædia*, London, 1874.

"Through his youthful face

Wrath checks the beauty, and sheds manly grace;

Both in his looks so join'd that they might move

Fear ev'n in friends, and from an enemy love."—*Cowley*.

"It must be admitted as a matter of fact, that all persons of any degree of reflection are physiognomists; that they form an opinion of the character of individuals from the inspection of their countenance; and that they do this, as it were, involuntarily by having acquired an experimental conviction of the truth of their observation."—*Edinburgh Cyclopædia*, Edinburgh, 1838.

"A bad symptom, when the eyes of the patient shun the light; when involuntary tears flow from them; when they begin to squint; when the one appears smaller than the other; when the white begins to redden, the arteries to grow black, to swell, or to disappear in an extraordinary manner. The more the posture of the patient approaches that which was habitual to him in a state of health, the less his danger."—*Hippocrates*.

"The Trojan chief appear'd in open fight,

August in visage, and serenely bright.

His mother-goddess, with her hand divine,

Had form'd his curling locks, and made his temples shine;

Had giv'n his rolling eyes a sparkling grace,

And breath'd a youthful vigour on his face."—*Virgil*.

What the Press Say of this Eminent Physiognomist.

BRITISH PRESS NOTICES.

LECTURE.—Last night Dr. J. Simms concluded a very successful series of lectures in the Masonic Hall. At the close the lecturer was awarded a hearty vote of thanks.—*The Edinburgh Courant*, July 12, 1873.

DR. SIMMS, of New York, has been delivering a course of interesting lectures in the city on "Human Character." The lectures were illustrated by personal incidents of travel in various parts of the world, and were highly instructive.—*The Baptist*, (a religious paper), London, England, 1875.

DR. SIMMS's lectures at Westbourne Hall are a decided success. We have never seen this hall so crowded as on Tuesday last, when this popular lecturer delivered his truly popular lecture on physiognomy and physiology. To all desirous of passing a really intellectual and interesting evening, we would advise a visit to Westbourne Hall.—*West London Times*, London, Eng., 1873.

POPULAR LECTURES.—Dr. J. Simms, of New York, delivered the closing lecture of a series of nine lectures in the City Hall, on physiognomy, physiology, geology, etc., on Saturday night last. The lectures have been very successful. The closing remark that the Doctor intended to visit Glasgow at some future time elicited repeated applause.—*The Evening Star*, Glasgow, Scotland, June 23, 1873.

SCIENTIFIC LECTURES IN LEEDS.—During several successive evenings Dr. Simms has been attracting large audiences at the Music Hall, Albion street, with lectures on Physiognomy, Physiology, etc. The Doctor is a lecturer of twenty years' experience, and this, together with the extensive apparatus with which the lectures are illustrated, makes them at once instructive, entertaining, and elevating.—*The Leeds Mercury*, England, Oct. 9, 1873.

SCIENTIFIC LECTURES.—Last Saturday night Dr. J. Simms, of New York, delivered the last of a series of nine lectures on physiognomy, physiology, geology, etc., in the City

Hall. Large and intelligent audiences have attended the lectures, which have been highly successful. The closing remark of the Doctor, that he hoped to revisit Glasgow at some future day and deliver another course of lectures, was greeted with applause.—*The North British Daily Mail, Glasgow, Scotland, June, 1873.*

LECTURE ON PHYSIOGNOMY.—Last night Dr. J. Simms, the well-known, eloquent and amusing lecturer of New York, delivered an address in the Masonic Hall, George street, on physiognomy, or nature, mind and beauty. The hall was crowded to excess. The main object of the lecture was to show that a close connection might be traced between physiognomy and character. His address was amusing, and was well received by the audience.—*The Scotsman, Edinburgh, July, 1873.*

PHYSIOGNOMY.—Last night Dr. Simms, the American physiognomist, delivered the last of a course of nine lectures, on the above subject, in the Free Mason's Hall, George street. During his visit to Edinburgh he has been attended by considerable numbers of people who desired to have the opinion of an expert as to their capabilities and disposition. The lecture last evening was delivered to a crowded audience.—*The Daily Review of Edinburgh, Scotland, July 12, 1873.*

DR. SIMMS IN THE LECTURE ROOM.—Dr. Simms, the well-known author and physiognomist, who has lectured nightly during the past fortnight, in the Lecture Room, Nelson street, on "Physiognomy and Signs of Character," and other subjects, has met with a large and well-deserved amount of recognition from the public. The lecturer treats his subjects in an able and interesting manner.—*The Newcastle Daily Journal, Newcastle-on-Tyne, England, Sept. 12, 1873.*

LECTURE ON PHYSIOGNOMY.—A lecture was delivered last night in the Lecture Room, Nelson street, on the above subject, by Dr. Simms. The lecturer in dealing with his subject enlarged upon peculiarities in the countenances of several great persons, and further illustrated his subject in a masterly manner by drawing comparisons in physiognomy. Throughout the evening he was attentively listened to by a numerous audience, who frequently testified their approbation of the lecture.—*Northern Daily Express, Newcastle, England, Sept. 4, 1873.*

OUR PHYSICAL NATURES.—Dr. Simms, an exceedingly clever physiognomist and physiologist is on a visit to this country from America, on a lecturing tour, and, last month, delivered a series of the most instructive and, at the same time, amusing lectures at South Place Chapel and Institute, Finsbury, to which it has ever been our pleasure to listen. We intend noticing these lectures fully in our next number, and now subjoin the following extract from one on "How to rise in the World," which will be found to contain some valuable information and advice.—*Idion, London, Eng., Feb., 1875.*

DR. SIMMS IN NEWCASTLE.—Last night, Dr. J. Simms delivered the first of a series of lectures on physiognomy, etc., in the Lecture Room, Nelson street, Newcastle, to a very large and appreciative audience; indeed the commodious hall was filled to its fullest extent. The subject was illustrated and treated in a lucid and entertaining manner, and the lecturer repeatedly provoked the laughter and applause of his hearers. Independent of the discourse, the exhibition of life-size portraits representing celebrities of all nations, races, and countries, together with natural curiosities, etc., will well repay a visit to the lecture room.—*The Newcastle Daily Chronicle, England, Sept. 4, 1873.*

SCIENTIFIC LECTURES.—For several successive evenings Dr. Simms has been lecturing in the Music Hall, Albion street, upon physiognomy, physiology, and kindred sciences, to large and deeply interested audiences. The system of physiognomy that the doctor presents is new and true to nature, being based on observation and reason applied to animal and human life. The quiet humor that pervades each lecture, together with the reason adduced, will well repay attending the lectures. The vast collection of portraits in oil are the finest and most extensive that have ever been exhibited in Leeds by any traveling lecturer.—*The Leeds Daily News, England, Oct. 6th, 1873.*

PHYSIOGNOMY.—Dr. Simms, an American gentleman, is at present lecturing in the Victoria Hall, on physiognomy, phrenology, and kindred subjects, to large and appreciative audiences. He has the largest collection of illustrations in the form of drawings, portraits, casts, skulls, bones, etc., that was ever exhibited in this town, the walls of the building being literally covered, whilst behind the platform they rise like a gigantic screen nearly to the ceiling. On Wednesday night, Dr. Simms lectured on physiognomy, and highly interested his auditors by the felicitous and convincing manner in which he handled his subject.—*The Sunderland Times, England, Aug. 22, 1873.*

LONDON ANTHROPOLOGICAL SOCIETY.—At a meeting of this society, held on Friday, Dr. Charnock, F.S.A., president, in the chair, a paper was read on "Literary Dutch in Old English Provincialisms," by Dr. Alex. V. W. Bickers. The author endeavored to support certain points of the Schleicherian evolution theory as applied to linguistic phenomena. Dr. Simms exhibited and described several Egyptian skulls (ancient and modern), and remarked on the different races and their habits. He considered that there was much resemblance between the ancient Egyptians and the North American Indians, but of course none between the ancient Egyptians and the Arabs who now chiefly occupy their country. Dr. Carter Blake, Mr. A. L. Lewis, Mr. Churchill, and the President, joined in the discussion which followed.—*City Press, London, England, Feb. 20, 1875.*

POPULAR SCIENTIFIC LECTURES.—Every evening of last and each evening of this week, Dr. Simms has delivered lectures in London (in Westbourne Hall, Westbourne Grove), to large, delighted, and highly-appreciative audiences of the *élite*. The audience, who were able to gain admittance—as some evenings hundreds could not gain entrance, owing to the vast crowds—have received instruction in the Doctor's new system of physiognomy which he has discovered and will soon print for the public. Some evenings several reporters were busy taking the lecture in shorthand as it was delivered. The Doctor's system of physiognomy is new, and strictly in harmony with nature and common sense, sustained with sound logic. The practical tests given by delineating character from the faces of subjects chosen or volunteers from the audience, at the close of each lecture, were given with remarkable facility, and were the very best proofs of the correctness of the new system of physiognomy. The Doctor has been hired to lecture for several associations and societies in London, before leaving to make a journey to Rome, Africa, Asia, etc.—*The Daybreak, London, Eng., Nov. 14, 1873.*

LECTURE ON PHYSIOLOGY AND PHYSIOGNOMY.—Last night, Dr. Simms, the American physiologist, delivered a lecture on physiognomy in the Masonic Hall, which was crowded to the door, a large number of persons being unable to gain admittance. The lecturer spoke at considerable length on the effect of organization, education, and circumstances on the formation of the human character. He contended that wherever variegation of color was found the law of domestication established itself, and wherever the universality of color prevailed the law of progress ceased. Instances of this were found in the Indian race, and in the lower animals, such as the tiger, the zebra, and the black bear. The lecturer also held that the darker colored members of any species were coarser in their natures than those of a lighter hue, and this accounted for the fact of the female sex, who were lighter colored than men, being possessed of more refined natures. (Laughter and cheers.) After speaking of the resemblance in character and physical conformation between certain classes of men and animals, the lecturer touched on the subject of physiognomy. A largely developed nose and chin, he said, indicated energy and constitutional power, a round eye was an evidence of a mating love nature, and an eye with the commissure elongated a polygamic or promiscuous love nature, while an eye which opened largely indicated friendship. The lecturer illustrated the subjects on which he spoke by means of portraits of celebrated characters in Europe and America. At the close Dr. Simms was awarded a hearty vote of thanks for his address.—*Daily Review, Edinburgh, July 3, 1873.*

ANTHROPOLOGICAL INSTITUTE.—The Anthropological Institute of Great Britain and Ireland opened its session for 1873-4 last evening, at the rooms, No. 4 St. Martins-lane. The President, Professor Busk, F.R.S., occupied the chair. The first paper read was by Consul HUTCHINSON, F.R.G.S., describing the result of his explorations among the ancient burial grounds of Peru, chiefly in valleys on the sea coasts. Mr. Hutchinson has sent to England 80 skulls, which he has collected between Lima and Callao. The object of the paper was to show what were the relative positions of the skulls, and their accompaniments when found.

A most interesting oral communication was made by Dr. Simms, of New York, on a flattened skull which he had brought from the Island of Mameluke, in the river Columbia. Bodies are not buried in the ground in that district, but after being bound up in buckskin are piled one above another on the island, which is used as a burial-ground. A framework of planks is used to keep the bodies in position. He examined many hundreds of skulls, all flattened, and he also examined heads of living people, and inquired how the flattening was accomplished. A board is placed across the frontal, and another across the occipital bone when the child is a few hours old, and the flattening has generally become permanent in nine months, when the boards are removed. The following important facts were mentioned: The flattening does not seem to cause pain; males and females are treated alike, though it has been supposed only males of a certain class received the "honor of flattening." The flattening is not apparently transmitted from parents to children; and, judging by the general acuteness of the Indians, the practice does not seem to affect the brain.—*The Hour, (a Daily), London, England, Nov. 13, 1873.*

DR. SIMMS AT SOUTH PLACE CHAPEL, (A very large church formerly occupied by the Rev. John Wesley, when preaching in London.) This learned and popular exponent of physiognomy has been continuing his interesting lectures on the favorite theme, where "his happy eloquence is quite at home." Every night he has been well patronized, and the chapel has been literally crowded; and we are not a little surprised to find that such a subject could attract so intelligent and appreciative an audience. Whether it was the interest in the subject itself, or the fame of the lecturer, we cannot say, but no one went away without being both profited and delighted. Dr. Simms thoroughly knows his subject, and if we lack the skill to read this fact in his face, he proves it beyond all question by the manner of his handling it. We have attended many of these lectures already, and have never found our own interest flag. They are always full of useful information, teach us what to avoid and what to follow, are full of racy anecdote and spices of true American humor, and as was to be expected, are received with universal enthusiasm. At the close the lecturer examined the faces (not the heads) of several ladies and gentlemen from the audience, and gave lucid delineations of their characters, dispositions and histories, and by the concurrent testimony of all who passed under review, these delineations were very accurate. Dr.

Simms has carved out for himself a great mission, he has admirably qualified himself for it, and we wish him much success in his labors. We ought not to omit to say that every evening several ladies and gentlemen from the audience mount the platform, and the keen and practiced eye of the learned physiognomist, tells them not only their characters, but to a great extent, their daily occupation and their personal history; so the young people have as much fun as they can desire. Dr. Simms attends daily at South Place Chapel to give consultations on character, and has his hands full, so eager is the demand for his professional services.—*Northern and Eastern Examiner, London, March, 1875.*

AMERICAN PRESS OPINIONS.

Selected from Hundreds of a Similar Character.

His lectures were entertaining and called full houses each night. He examined one-half of our citizens while in our town.—*Bardstown Gazette, Ky, 1858.*

Dr. Simms is meeting with gratifying success. His course of lectures is truly interesting and should be heard by all.—*Republican, Dowagiac, Mich., 1864.*

The lectures of Dr. Simms are well attended and well spoken of. His Physiological examinations give much satisfaction.—*Democrat, Huntington, Ind., 1856.*

Dr. SIMMS, is drawing crowds nightly to the Presbyterian Church. Go to hear him and be convinced of the truth of Physiognomy, as all those who have listened seem convinced and well pleased.—*Prairie Gazette, Illinois, 1857.*

Dr. J. SIMMS has been lecturing to large audiences in this city. His lectures are scientific and relate to medicine. They have awakened great interest. Dr. Simms makes a lecturing tour West this spring.—*Harper's Weekly.*

During the week Dr. Simms has lectured before the largest audiences ever assembled in our Town Hall. He is a ready, fluent and pleasant speaker, and handles the subject he treats of in a masterly manner.—*Ingersoll Chronicle, Canada, 1863.*

LECTURES BY DR. SIMMS.—During the past two weeks Dr. Simms of New York, has been delivering a course of lectures in this city on Physiognomy and Physiology, which have drawn crowded audiences and afforded much instruction and amusement.—*Boston Daily Advertiser.*

DR. SIMMS' Lecture to the old Medical School last evening was well-attended, nearly four hundred of the students, and several of the professors being present. The Doctor has been invited to remain in the city to give other lectures.—*Daily News, Nashville, Tennessee, 1859.*

DR. SIMMS has during the past week been delivering some very interesting and instructive lectures at the Court House on Physiognomy and Physiology. His theory is entirely his own, and is of the character that makes it instructive as well as interesting.—*Kalamazoo Gazette, Michigan, 1864.*

• DR. SIMMS is very happy in his readings of character by the physiognomy. To our knowledge he has made several decided hits from a lightning survey of a subject's face. An elaborate chat by the Doctor cannot fail to assist one in coming to a correct knowledge of one's self.—*Daily Los Angeles Herald, California, Feb. 27, 1879.*

LECTURE TO-NIGHT, by the acute, vigorous and amusing speaker, Dr. Simms, of New York, who stands pre-eminent in America and Great Britain as a practical and scientific physiognomist, at Turner Hall. The fun alone is worth twice the price charged for the evening's entertainment.—*Daily Gazette, Galena, Ill., Sept. 12, 1878.*

DR. SIMMS, of New York, has been entertaining the denizens of Elizabethtown for a week past, with a series of physiognomical and physiological lectures. He handled his subject well and was eminently successful in the delineation of the character of those who presented themselves for that purpose. He had large audiences during his whole course.

DR. SIMMS has been lecturing in the Town Hall to crowded audiences nightly. His happy hits and extensive apparatus of paintings and engravings, of all grades of talent, conspire, together with his experience as lecturer, to call forth the older classes who are not accustomed to attend lectures. May he soon visit our town again.—*Daily Post, Wis., 1855.*

As a scientific and amusing lecturer Dr. Simms has very few equals. His literary attainments enable him to classify, elucidate and synthesize the subjects of his discourse in an instructive and attractive manner. The entire course of lectures have drawn densely crowded audiences, and much good will eventually result as the ultimate of this moral course of lectures.—*N. Y. Independent, 1854.*

LECTURES.—Dr. Simms, the popular lecturer, is meeting with universal success in our town this week, whilst delivering a course of entertaining lectures upon the Laws of Life, Manhood, Human Nature, and the way in which to improve health and character. Each day of this week the hall has been visited both day and evening by very many of our best citizens, and the interest continues to increase. The tendencies of the lectures are moral and intellectual—teaching the faults of others that we might shun them; also pointing out the virtues of others that we might imitate them.—*Forum, Bucyrus, O., 1865.*

The lecture of Dr. Simms last evening drew a full house, and the prospects are they will continue to draw throughout the course. This evening the lecture is upon the important subject of physiognomy and character reading. A knowledge of physiognomy is exceedingly useful to persons in any position in life, and none are more capable of giving instructions in the science than Dr. Simms.—*Adrian Times, Mich.*, 1865.

Our citizens are more favorably impressed with the science of physiognomy and its liberal advocate Prof. Simms, than ever before. The masterly manner in which he handles the subject in connection with his physiological and anatomical bodily preparations, together with his collection of skulls of all grades of intelligence, and paintings of all shadings of character, make the subject full of interest.—*Commercial, New York*, 1854.

DR. J. SIMMS.—This gentleman has been lecturing at the Town Hall for a week past to large and interested audiences. His principal subject has been Physiognomy, and he has handled it with a masterly hand. His last, on Wednesday evening, was a lecture to young men. We learn that the Doctor anticipates visiting Farmersville, and we cordially recommend him to the patronage of that place.—*Germantown (Ohio) Independent*, 1859.

LECTURE.—Dr. J. Simms lectured last evening at the Attorney-street Methodist Protestant Church, on the Nervous System and Mind, to a large audience. The lecture was amusing and interesting. The Doctor having been a popular lecturer for several years, is eminently qualified to make a lecture entertaining. The late discoveries in the system were clearly set forth by paintings and illustrations.—*N. Y. Sun, Feb. 18, 1869*.

UNPARALLELED LECTURER.—Word upon word, line upon line, verse upon verse, page upon page, could no more than supply space to give Dr. Simms justice in the excellence of his lectures upon human character, and the structure and composition of human life. Definite and clear, brief and pointed, applicable and beautifully illustrated are all his remarks of the animal kingdom—especially that of man.—*Daily Economist, Council Bluffs, Iowa*, Oct. 30, 1878,

LECTURES.—The lectures of Professor Simms, on the subject of Physiognomy, have been quite well attended, and very interesting. His examinations are very satisfactory indeed, unfolding the true character, in every case, in the minutest particulars, leaving but little room to doubt the truth of Physiognomical science. The Prof. is very much of a gentleman, and in his deportment, and treatment of his favorite subject has made a very favorable impression.—*Hancock Jeffersonian, Findlay, Ohio*, 1861.

DR. SIMMS, the distinguished physiognomist, will lecture on the Human Face, at the Congregational Church to-night. This is the third week of Dr. Simms highly instructive course of lectures in Sacramento. The large church has been literally crowded each night, and his lectures are decidedly amusing and original. His descriptions of the faces of strangers evidence his wonderful skill and the definite accuracy of the science he has discovered.—*Daily Bee, Sacramento, Cal.*, Feb. 13, 1879.

PHYSIOGNOMY.—Dr. Simms lectured on the above subject at Recreation Hall last evening to a fine audience. The doctor is a very entertaining speaker and understands thoroughly the principles of physiognomy. He reads character thoroughly, and his amusing comparisons are very enjoyable. Several ladies and gentlemen went on the stage by invitation, and the lecturer correctly read their characters, to the infinite amusement of the audience.—*Daily Leader, Cheyenne, Wyoming Ter.*, Nov. 8, 1878.

DR. SIMMS.—Dr. Simms, the well known lecturer, will deliver the third lecture of the course this evening in Jackson Hall, upon the subject of Physiognomy. His system is new and original, he being the oldest lecturer upon this science in America. The subject is well illustrated by the means of paintings and examinations of living Physiognomies. He, being a clear and impressive speaker, entertains his hearers in an able and instructive manner. Go and hear him.—*Daily Citizen, Jackson, Mich.*, 1865.

PHYSIOGNOMY.—Dr. Simms, who has been lecturing for a week past in the city, to crowded houses, on the subject of Physiognomy, has just closed his course. He has been requested by a large number of medical and business men of the city to repeat the course, and has signified his intention of doing so at some future time. The lectures have been well patronized by the public, and will be sure to be when the Doctor visits us again.—*Chicago Times*.

PLATT'S HALL.—A very large assemblage of ladies and gentlemen attended Dr. Simms' lecture on the Nervous System last night. It was certainly both interesting and instructive. The doctor will lecture to-night on "Physiognomy," etc. All those who have not already done so, should by all means attend these lectures. They tend to elevate the mind and improve the understanding. Dr. S. is an educated, scientific man, and knows how to handle his subjects.—*San Francisco Daily Examiner*, 1869.

SCIENTIFIC LECTURES ON PHYSIOGNOMY.—During the past two weeks the citizens of Boston have had the pleasure of attending a course of Dr. Simms' lectures on Physiognomy. The system is new, and, being presented in an earnest and amusing manner, it takes like "hot cakes." The law of life and the true road of progress which the Doctor's lectures point out are peculiarly his own. We wish him all success elsewhere, as he has had in this city, and wish his speedy return to the "Hub."—*Daily Evening Traveler, of Boston*.

Dr. Simms concluded last night one of the most interesting and instructive courses of lectures ever delivered in this city, and through them has given an impetus to Physiogno-

mical investigation that cannot fail of lasting good. They were scientific, practical and amusing, and elicited the warmest commendations from the large and intelligent audiences that attended them. We bespeak for these lectures, in whatever community delivered, crowded—as they are sure to be—and delighted audiences.—*Indianapolis Journal*.

PHYSIOGNOMY.—A novel and instructive course of lectures on this ill-understood science is now being delivered by Dr. Simms, whose striking delineations of character and startling revelations of the connection between form and character are creating a great amount of interest in this community. The lectures are free from all objectionable features, not being intended as advertisements for medical practice. We recommend all to hear him who would add to their stock of knowledge of human nature.—*Chicago Tribune*, January, 1868.

DR. SIMMS.—This talented lecturer on the Science of Physiology and Physiognomy has during the past week delivered a very satisfactory course of lectures on these sciences to large audiences each evening. The doctor's descriptive powers are of the most brilliant kind, and his delineations of character strikingly marked and accurate. Never in this town has there been so great an interest taken in a continued course of lectures as on this occasion, and has increased as they have drawn to a close.—*Woodstock Sentinel*, Canada, 1863.

SCIENTIFIC LECTURES.—Dr. J. Simms of New York, has been lecturing to the medical students of the Old Medical School in this city. Last evening four hundred students and several professors were present at his lecture, and all speak very complimentary of his efforts. The late discoveries in Anatomy and Physiology which the doctor presents are charmingly well supported by sound logic and stern facts. The Doctor has been invited by a large delegation of citizens to extend his lectures in this city.—*Nashville Daily Gazette*, 1859.

THE LECTURE LAST EVENING.—Dr. Simms' lecture on "Physiognomy" drew an audience last evening which crowded the Academy of Music in every part. The lecture was instructive and highly interesting, much more so than many of those present had anticipated from the subject. This evening the Doctor will deliver another at the same place, on the subject of "Physiognomy and Pathognomy," and doubtless will receive from the public that patronage which his excellent talents deserve.—*Sacramento Daily Union*, March 25, 1870.

SCIENTIFIC LECTURE.—The renowned and eloquent lecturer, Dr. J. Simms, has been lecturing on Physiognomy, during the past two weeks, in the city of Boston, to large and attentive audiences. The lectures are not intended as advertising mediums for the sale of quack medicines, or as ear ticklers to catch pennies with, but are given to advance science and the general welfare of mankind. The lectures are largely illustrated with paintings, and being largely interspersed with wit and humor makes them very attractive.—*Waverly Magazine*, of Boston.

The Doctor is one of the most able, capable, scientific and accomplished lecturers we ever listened to. As an agreeable and entertaining speaker, he has few equals, and possesses great versatility of talent, enabling him to hold his audience spell-bound by the magic of a rich, varied and peculiar style of eloquence, at once instructive, entertaining and captivating. His examinations gave unusual satisfaction for their critical correctness. The house was crowded every night by an appreciative audience, who regret his departure.—*Galesburgh Herald*, Mich., 1864.

LECTURE.—The Protestant Methodist Church in Attorney-street, near Rivington, was filled last evening by a most respectable audience, drawn thither to listen to a lecture on the Nervous System, by Dr. J. Simms. The doctor was aided in the delivery of his discourse by numerous diagrams, showing the action of the nerves in various portions of the body. He dwelt for some time on the composition and conformation of the human brain, and illustrated how it governed the whole system of nerves. His lecture was highly instructive throughout.—*New York Times*, Feb. 18, 1869.

Dr. J. Simms, the renowned Physiognomist of New York, has delivered a course of lectures at Platt's Hall in this city, which have proved a perfect success, as they have been attended by an immense audience of ladies and gentlemen every evening. The lectures are illustrated with a very large collection of oil paintings of noted men and women who live in the world's history. The lectures are moral, amusing, scientific and instructive. During each day the Doctor had an unusual business in the way of charts and examinations, which proved very satisfactory to those who obtained them.—*San Francisco Evening Bulletin*, 1869.

DR. J. SIMMS' LECTURES.—Dr. J. Simms, a pleasing and instructive lecturer, and a physiognomist of fine ability, has been lecturing for several nights past in this city to crowded houses. The doctor discusses the late discoveries in anatomy and physiology in a charming manner, and supports his assertions by sound logic and facts. His addresses are characterized with an originality and independence that are bound to insure him success wherever he goes, and in leaving Pekin he will carry with him the best wishes of the large and delighted audiences that have thronged the lecture room each evening.—*The Pekin Register*, Ill.

DR. SIMMS' LECTURES.—Seldom, if ever, have our citizens been treated to so enjoyable and instructive a series of lectures as were those of Dr. J. Simms, delivered in the Court House, during the greater part of the past two weeks. The Doctor, in his dissertations on Physiognomy, has a style which fairly holds his audience spell-bound, and he clinches all

his arguments with such facts as none can dispute. His delineations and charts of character are the most truthful and correct of any we ever saw, and our only regret is that he and his portrait gallery (the largest in the country), and other curiosities, cannot remain a permanent institution of our city.—*Tazewell Co. Republican, Ill.*

THE LECTURE.—Last night Dr. Simms' lecture upon "How to rise in the world" was largely attended by an appreciative and well-pleased audience. The methods and illustrations of physical and mental development were varied and convincing, and the caustic hints at our social shortcomings were, like Woodworth's recollections, "painfully pleasing." The Doctor delineated the character of several well-known ladies and gentlemen, to the entire satisfaction and hilarious amusement of the audience. This evening, at the same place—the Methodist church—the Doctor will deliver the third lecture of the series.—*Daily Territorial Enterprise, Virginia City, Nevada, March 29th, 1878.*

LECTURE.—Dr. Simms, the eminent physiognomist and lecturer, is creating an unusual interest amongst the intellectual people of Chicago by his lectures. The attendance is large and increasing each evening. The high moral tone of these lectures, together with their agreement with Christianity and the Bible, give to them a high standing in the estimation of our citizens. The complete manner in which these lectures are illustrated with paintings and apparatus has never been equaled by any previous course in this city. The scholarly attainments and noble abilities of the Doctor will insure him an excellent success wherever he may please to travel or remain.—*Chicago Evening Journal, Jan. 1868.*

DR. SIMMS' REASONING.—The following reasoning, given in clear, forcible, concise and practical language, bespeaks the wisdom of Dr. Simms, the learned and careful reader of character, why one should have a chart of the character:

"Because the months or years you spend at the common school, academy or college, never taught you whether you were fitted for a lawyer, doctor, preacher, artist, mechanic, surveyor, merchant, clerk, speculator, or anything else; years of experience may teach you, but you do not desire to lose years in making the discovery when you can learn the whole secret in ten minutes."—*Daily Economist, Council Bluffs, Iowa, Oct. 29, 1878.*

SCIENTIFIC LECTURES.—Dr. Simms has been lecturing all this week in Brewster Hall, on the exhaustless subject of man. No lecturer has ever visited New Haven who has given so many original ideas as Dr. Simms. He works for the good of mankind, and his fearless and independent manner has won him a perfect success in this city. The attendance each evening (several evenings have been rainy), has been very large, and his audience gave the closest attention to every word and gesture. Hundreds have obtained charts and delineations of character. The Doctor will leave with the best wishes of the citizens of New Haven, for his success in the great and good work in which he so nobly labors.—*New Haven Daily Register, 1868.*

PROF. SIMMS, of New York, has been entertaining the denizens of Elizabethtown for a week past with a series of Physiognomical and Physiological lectures. We have been prevented by business from attending, but learn from those who did attend that he handled his subject well, and that he was eminently successful in the delineation of the character of those who presented themselves for that purpose. He had large audiences during his whole course.—*Elizabethtown Democrat, Ky.*

SUCCESSFUL LECTURES.—Dr. Simms was again greeted by a full house last evening at Library Hall. He is a man who has traveled over the entire world, and has a mind replete with scientific information, gleaned from extensive observation and study. He is a great mimic, and never allows his audience to get weary. The most exciting part of the entertainment is at the close of each lecture, when he reads at sight of the individuals present, their true character, habits, eccentricities and predilections. After the lecture a large number of ladies came upon the stage, and their characters were accurately read by the Doctor, and several gentlemen were as accurately described as though he had known them from childhood.—*The Newark Morning Register, N. J., 1875.*

"Dr. Simms, the Physiognomist, gave his final lecture here last night, and, as usual, the Baptist Church was crowded with an intelligent and highly appreciative audience. Truly, the Doctor is an entertaining and facile speaker, and well handles a subject of which he is a thorough master. This gentleman very conclusively shows that there is a great deal in physiognomy. By close observation, patient study, and attention to many details from which he has induced general principles, Dr. Simms has made himself an accomplished physiognomist, and has demonstrated the fact night after night certainly, here in Dubuque. In no instance has he failed in reading persons to perfection. He may be commended to the public wherever he goes."—*Daily Times, Dubuque, Iowa, 1878.*

LECTURES ON THE FACE.—Dr. Simms lectured on physiognomy at Turn-Verein Hall last evening, to a very large audience—interesting, instructing and entertaining to every hearer throughout was his exceedingly able lecture. He is no ordinary lecturer. He has studied his subject thoroughly. An immense gallery of life-size paintings form an attractive study for a person for an hour or two, as well as affording a range for illustrations for several thousand variations in formations of faces. His lecture to night will be on the Features and Forms of Man, and is said to be highly entertaining, original and instructive. Dr. Simms bears the reputation of being the ablest living reader of the human face. Dr. Simms not only draws a large audience but entertains them hugely.—*Daily Herald, Los Angeles, California, Feb. 26, 1879.*

LECTURES.—During several evenings of this week Dr. Simms has been entertaining and instructing an increasing audience of our best citizens with scientific lectures upon physiognomy and physiology. These lectures contain a vast amount of information upon the laws of life; the manner in which to live to regain health if lost, and how to retain good health if one is fortunate enough to be its possessor, etc. The Doctor's descriptive powers are most practical, earnest and clear. The sarcasm which he aims at the vices and follies of the age is scathing in the extreme; his varied and peculiar style of delivery serving to enchain, instruct and amuse his audience, thereby serving to increase the interest and attendance each evening. His immense gallery of life-size paintings serves to illustrate the subjects of which he treats, in a masterly manner. Go, hear, see and learn.—"*Salem Journal*," Ohio, 1868.

DR. SIMMS.—This gentleman commenced his course of lectures in the Town Hall, on Monday evening. The hall is well covered with excellent portraits of celebrated individuals, well worthy a visit themselves. The hall on Monday and last evening was filled to its utmost capacity, a great number being compelled to stand. Dr. Simms's lectures are clear and interesting, and all his positions are well sustained by abundant proof, deduced from the principles of science. With a correct knowledge of his subject, he combines a pleasing faculty of imparting that knowledge to others, and throws around physiognomy a dignity that ignorant empirics have done much to detract from. His delineations of character convince the most skeptical that physiognomy may be utilized, and is not an idle study. His public examinations were loudly applauded and acknowledged correct.—"*Ingersoll, Inquirer, Canada*, May 3, 1865.

DR. SIMMS' LECTURES.—Dr. Simms, the eminent physiognomist and eloquent and amusing lecturer, delivered, on Tuesday evening, the opening lecture of his course in this city at Phoenix Hall, before one of the largest and most intelligent audiences ever assembled in Waukegan, and fully sustained his reputation as an original thinker; a close and practical observer; a forcible and powerful, as well as amusing, speaker—and established his claims to pre-eminence as a physiognomist. At each of his succeeding lectures the hall has been filled with attentive and interested listeners, and the excitement is on the increase. These lectures are not mere rhetorical displays, filled with unmeaning generalities, and elaborating fine spun theories. They abound in *important truths* and suggestions, plainly, *boldly* and *fearlessly* set forth; intended in their application to improve the mental, moral and physical man; and are so copiously interspersed with humorous and amusing delineations and anecdotes, as to make them in the highest degree instructive and entertaining. This evening the lecture will be *peculiarly* interesting; the subject being—"Nervous System and Mind," and affords a wide field for the display of the Doctor's powers of illustration and *mimicry*. Monday evening will conclude the course here, and we advise *all* to avail themselves of this opportunity to enjoy a rich treat. An *immense* collection of oil paintings, anatomical and natural curiosities are in the hall, and invite the examination of those who love the beautiful and curious.—"*Waukegan Paper, Illinois*."

DR. SIMMS, THE RENOWNED PHYSIOGNOMIST, IN SAN FRANCISCO.—Dr. J. Simms, the most famous physiognomist of the age, is delivering his third course of lectures in this city, on "Human Character, and how to Read it in the Face." Several evenings, long before the lecture commenced, standing room was at a premium, yet that vast concourse of people remained attentive and entertained throughout the entire lecture. The walls of the spacious hall are instinct with life, for wherever we turn our eyes we see the representation in oil of some individual who has rendered his life a blessing and benefit, or another who has aroused the contempt and indignation of the world. The grand collection of portraits are the finest and most interesting we have ever seen exhibited by any traveling lecturer. Dr. Simms is a pleasant and eloquent speaker, and never fails to instruct and please his audience. No lecturer has ever aroused deeper interest, or more thoroughly interested and entertained an audience, on Human Character, in San Francisco. At his lectures one can learn and laugh at the same time. His lectures on human character, as manifested in the face and form of mankind are, by far, the best to which it has ever been our pleasure to listen. The more he lectures in this city, the larger audience he draws, and the more friends gather around him. In fact he is literally crowded by day callers who are anxious to hear what the astute physiognomist has to say of their faces, character, health, and vocationary adaptations, etc., etc. Dr. Simms will remain this week, and when he departs will leave thousands of friends who will be exceedingly anxious to accord him a hearty welcome when he returns again.—"*Pierce's Magnetic Journal, San Francisco Cal.*," Feb., 1878.

DR. SIMMS' LECTURES.—Dr. Simms, the celebrated physiognomist, who has been lecturing to crowded houses this week at Bradley's Academy, is proving himself an interesting, amusing and instructive talker on the subject of the human form, characteristics, etc. Last evening he spoke to a large and delighted audience upon the subject of "wrinkles, chin, hand-shaking, address," etc., and in our mind it was the most interesting lecture he has thus far delivered. The Doctor is a perfect mimic, and delights and amuses an audience in an eminent degree.

The speaker said that a fine chin was much preferable to a fine forehead, although both would be desirable. Some of the finest intellects of the world were men who had retreated foreheads. Five persons in Edinburgh, who were born idiots, had as large, good shaped

foreheads as anyone would wish to see. Our greatest inventors have retreating foreheads. Proportion is the great secret of success mentally. A large head does not necessarily indicate power. The speaker once measured a commonplace farmer's head, who had only an ordinary amount of intellect, and yet had a circumference of twenty-five inches, and another whose measurement was twenty-five and one-half inches. Spurgeon's head measures twenty-two and one-half inches.

The broad square forehead indicates order. Ossian E. Dodge is a good example of a very orderly man. Henry Ward Beecher lacks order. He will go to his pulpit and throw his hat or his coat just where it happens. Some ladies are neat but not orderly, and some are orderly but not neat. Some will wash their dishes clean, but will put them away in disorder, others will set them away carefully in rows but you may take your thumb-nail and scratch some of the remains of the meal from them. As a rule, persons having fine hair are neat. The hog has exceedingly coarse hair, and is perfectly contented when wallowing in the dirt.—*Council Bluffs Nonpareil Daily, Iowa, Oct. 24, 1878.*

DR. JOSEPH SIMMS, DISTINGUISHED PHYSIOGNOMIST.—While many of those who profess to read "the mind's construction in the face" are professional charlatans, there appear now and then men of physiognomical genius whose instinctive knowledge of character has been assisted by extensive observation and patient thought. Such men were Porta, Tischbein, Lavater, Spurzheim and Campanella, and of this class is Dr. Joseph Simms, who to-day has no living equal as a practical and scientific physiognomist. Both sides of his family are of English descent. At twelve years of age he commenced the study of mathematics and the natural sciences under the guidance of one of the best of mothers and an intelligent and well-read father. When but eight years of age he had indicated the natural bent of his talents by a habit of measuring the features of his companions, and by making extemporaneous speeches in his solitary walks.

With a mind and body strengthened by close study in Winter and farm-work during the Summer months, he grew to manhood and began his public career by lecturing and school-teaching. With a view to still further preparing himself for his chosen science of physiognomy, he now entered the New York University, and, after having taken the degree of Doctor of Medicine, he devoted himself with enthusiasm to lecturing upon his favorite theme. Since 1854 he has been constantly engaged in promulgating the knowledge of physiognomy from the rostrum.

Recognizing the fact that he whose study is mankind should observe all the types of human nature, Dr. Simms explored every section of the United States and Canada, and in 1872 visited the Old World. In London he lectured successfully for fifty-two nights before popular audiences, and also addressed several scientific societies. From many of the English scientists he received a hearty welcome, and he made the personal acquaintance of Huxley, Lyell, Spencer, Darwin, Lubbock, Professor Richard Owen, Lord Amberly, Dr. J. Kaines, C. O. G. Napier, and other eminent men. After visiting Europe, he completed his tour by extensive travels in Asia and Africa. On returning to England he published a large work on Physiognomy, entitled "Nature's Revelations of Character," which has been well received. He has also published a "Book of Scientific Lectures," "A Physiognomical Chart," and many fugitive contributions to the popular and scientific press. Dr. Simms is a keen observer and an original thinker, and his agreeable and instructive lectures on physiognomy have done much to awaken a general interest in the subject. As a public speaker he is clear, humorous, forcible, and at times, eloquent, and in private life he is esteemed for his genial and gentlemanly manners, and his high moral character."—*Frank Leslie's Illustrated Newspaper, Sept. 14, 1878.* The same paper gave Dr. Simms' portrait.

HOW TO RISE IN THE WORLD.—It is safe to say that of the several hundred persons who assembled at Central Hall last evening to listen to Dr. Simms' lecture on "How to Rise in the World," none left the hall at its conclusion dissatisfied either with themselves or with the lecture. It was an evening profitably spent, and if those who attended are wise enough to profit by the instruction received and to act upon the practical advice given them, they will be healthier and better men and women in the future. Dr. Simms has devoted the best part of a life-time exclusively to the subjects upon which he lectures. He has traveled professionally through every civilized country on the globe; and he has the rare faculty of imparting the results of his extensive observations without pedantry or offensive egotism, but in a style that pleases and deeply interests all. The hints given are especially important to the young. A very entertaining feature of the Doctor's lectures are his character readings at the close. In delineating the characteristics mental and physical, of those who accept his invitation to step upon the stage for public examination, he is no respecter of persons, and sometimes tells the truth right out. One young man got a severe scoring last night.—*Daily Herald, San Jose, Cal., Sept. 26, 1877.*

ERRATA.—Page 2, last line, omit last *the*; page 4, 20th line from bottom, for *is* read *are*; page 6, 4th line from bottom, for *make* read *built*; page 7, line 17, omit *and*; page 12, line 11, after *feel* supply *inclined*; line 32, for *themselves* read *oneself*; at end of 42d line supply *a period*; line 46, omit *our*, and before the supply *aim at*; page 23, line 23, for *churches* read *church*; page 26, 9th line, under "B," for *every different* read *any other*; page 27, line 22, for *bass* read *brass*. All other mistakes the reader may find for himself.

reader will peruse it with sustained interest, and the scientific student can hardly fail to receive from it a stimulus to engage in a research at once practically useful and thoroughly entertaining.—*The Edinburgh Evening News*.

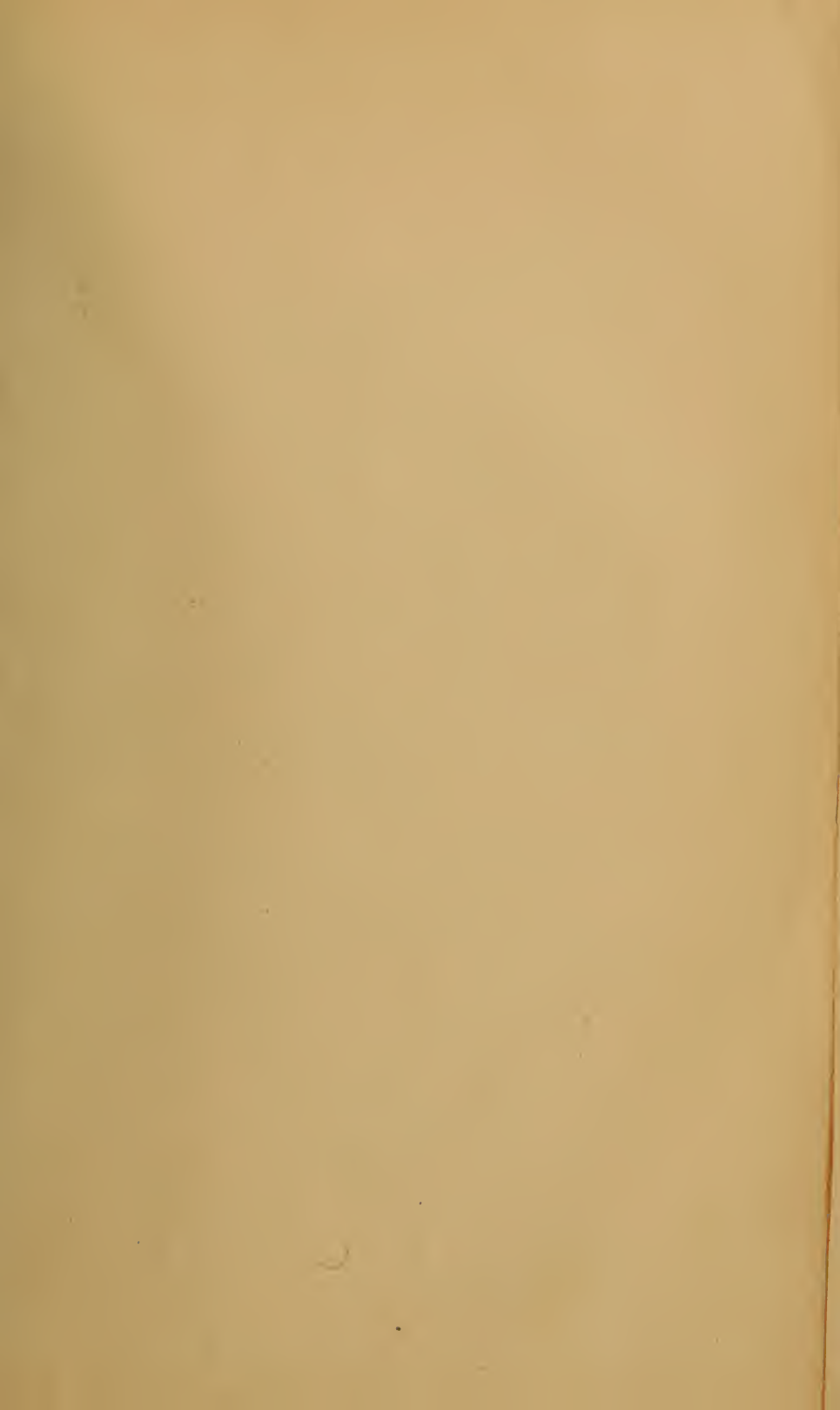
Books are not new in the fullest sense, unless, as is the case with the work in hand, they set forth new discoveries, and give expression to hitherto unwritten thoughts. Dr. Simms, besides affecting consummate arrangement of materials, clothes his new thoughts and remarkable discoveries in clear, manly, and logical language. Successfully avoiding egotism and intolerance, the work is characterized by devotion to clarity, honesty, and truth throughout, bespeaking the author's possession of a mind of a thoroughly independent cast, and completely emancipated from previous authority. Most of the volume is taken up with terse and graphically written sketches of those forms, faces, attitudes, and movements of men and animals by which character is revealed, the whole being systematized in accordance with the human structure. The qualities and assimilation of food occupy one chapter, which demonstrates how the very nature of the animal or vegetable substances consumed is engrafted in the mind and body of the consumer; and how, by a judicious choice of aliment, vicious tendencies may be suppressed or controlled. An article on the rearing of youth, which is appropriately illustrated with engravings of adults and juveniles, is pregnant with information for the parents of young families; while that on the localizing of faculties in the author's usual logical and incisive style, shows how entirely his ideas are under command. In short the physiological acumen of this work, its high tone, its display of mental vigor, and its imposing array of facts, arguments, and deductions, forming a substantial system of intellectual science and practical physiognomy, cannot fail to ensure for its author enduring distinction and well-merited renown, while, at the same time, conferring upon all classes of society benefits of inestimable value.—*Ixion, London*.

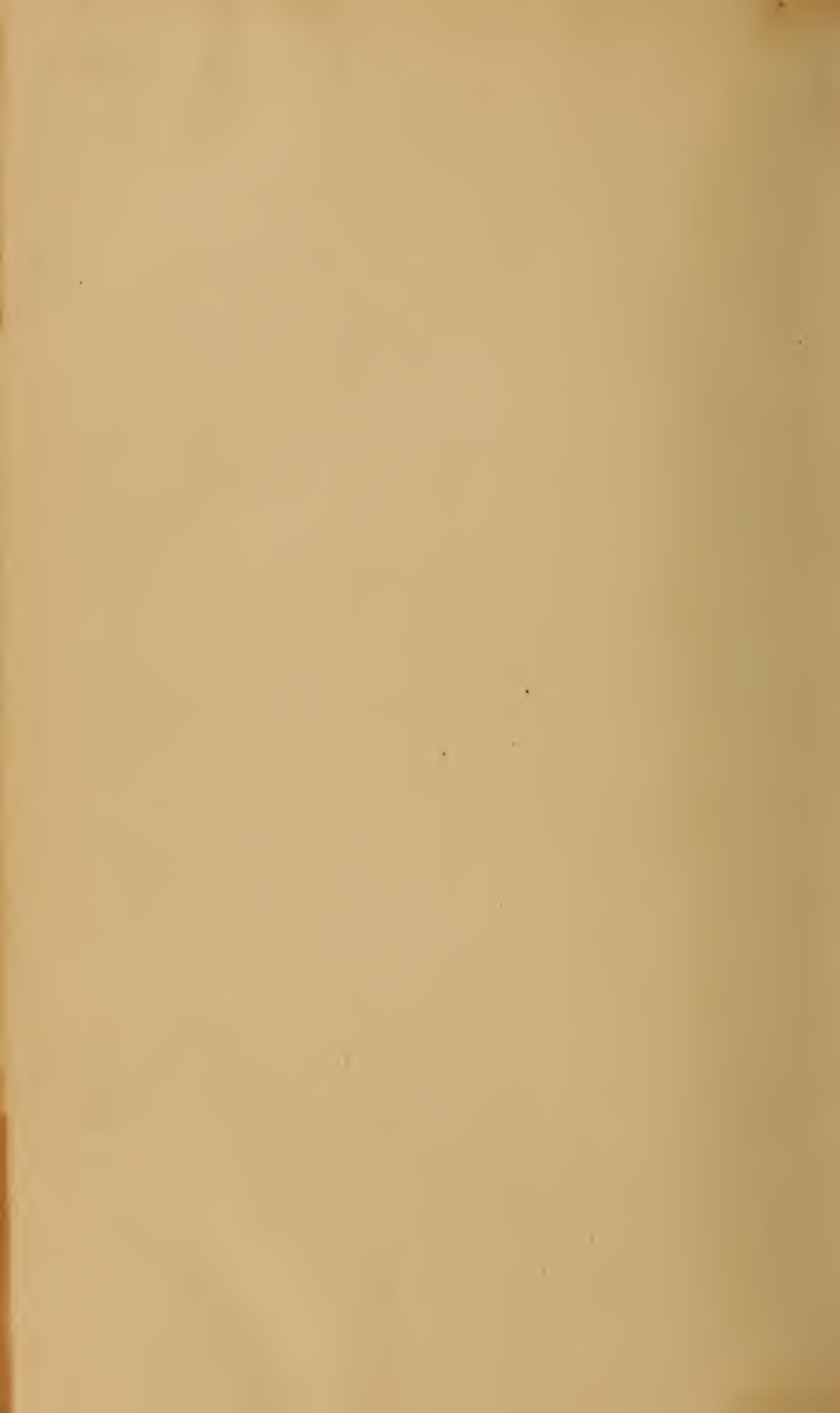
The science of Physiognomy, of which this work forms a complete and exhaustive exposition, has attracted the attention and enlisted the sympathies of philosophers of all ages, from the earliest dawning of Greek civilization down to the present day. Much has been written on the subject by ancient and modern writers; but whether from lack of perseverance, or of that quality of minute observation which must be brought to bear upon the subject, no one has previously succeeded in thoroughly and correctly delineating the human faculties with their corresponding outward facial or corporeal signs or equivalents. To accomplish this requires a peculiarly subtle and varied combination of mental endowments, together with social advantages which comparatively few find themselves in a position to enjoy. The whole of these desiderata seem to have combined in forming the character of, and offering the requisite facilities to, the gifted author of the remarkable work we have at this moment under consideration. Fully twenty years ago, Dr. Simms dedicated himself to the grand work of which the present year has witnessed the consummation. These twenty years have been spent in unremitting study of Nature, and more especially of Human Nature, and the result has been the discovery of a great number of hitherto unsuspected faculties, with the outward signs by which they may be identified. The learned author has emerged from these hitherto unknown or imperfectly known regions, laden with the spoils of scientific knowledge, and his book may be compared to a map, wherein his recent discoveries are set down with a clearness and amplitude of detail which cannot fail to enlist the engrossing interest of all. The originality of the work is, beyond question, its most remarkable feature; and in every page the reader is struck with a breadth of experience which must have been acquired at an enormous expenditure of time, labor and research. The work will excite no less wonder and admiration at its extraordinary command of data; at the power it evinces in dissecting the prominent principles, and estimating the relative worth of various corporeal parts; at its wonderfully skillful arrangement of materials, and at the concise and yet felicitous language which forms the setting of this remarkable production. Dr. Simms is endowed, in a high degree, with the power of appreciating what is of value, and of exposing what is unsound and defective, in the various writings which have been promulgated in days gone by; and, where necessary, he possesses the invaluable faculty of condensing into a few brief pregnant sentences the substance of what, in less skillful hands, would have taken many pages to elucidate. The purely literary merits of the book would alone have been sufficient to have made it a book for the million. In this respect, it may challenge comparison with the greatest of modern scientific and philosophic writings. There is a nameless charm in the style and arrangement, which at once takes captive the attention, and it may be returned to again and again with an appetite that "grows by what it feeds upon."—*Official American Gazette, London, G.B., June 2, 1875.*

This book is the result of many years' study and observation, in which Dr. Simms has given to the world a well-digested system of physiognomy, replete with interesting facts, and illustrated with nearly three hundred portraits. He affirms and demonstrates that every variation of the human form and countenance is the result of one or more well-defined causes, and that we have only to understand these results with their principles, and we shall be able to decipher the hieroglyphics of Nature with unerring certainty. We find no difficulty in admitting for instance, that if a man gives himself up to bursts of uncontrolled passion, and the inward storm appears from time to time in a wrathful countenance, the traces thus marked will, through time, become permanent and indelible. On the other hand, that the countenance of a man habitually kind and gentle will present a calm and unimpassioned aspect. It would not be unreasonable to conclude that the same natural law would be general and applicable to every emotion, passion, or human faculty of mind, and make themselves apparent in the face as well as anger, kindness, etc. Our physiognomist only carries out in a broader outline and more minute detail what a few, if not all, instinctively perceive in a general and superficial manner. He holds that every emotion of the mind, as love, hatred, joy, grief, courage, cowardice, also every intellectual exercise, reproduces and photographs itself in some part of the body, and in proportion as any set of emotions, or mental exercises, occupies the inner man, so will its external sign become more conspicuous and permanent. He, therefore, formulates these unerring productions of Nature's pencil that every one may read them with unflinching certainty. To the vicious this must appear somewhat unpleasant discovery; but to society in general it must seem highly desirable that characters should be more easily read at sight than they generally are. The whole fabric of our commercial prosperity, for instance, rests on the degree of reliance which each man can place in the integrity of those with whom he has to do, and it must be of incalculable advantage to the merchant to be able unerringly to select those to serve him who are of the stamp suited for his business, and those to deal with who are worthy of confidence. The traveller, who wishes to beguile a tedious journey with conversation would be glad to discover at a glance which is the socially-inclined individual, and what kind of topic will be agreeable to him. It must be important to parents in choosing a trade or profession for a son, to know certainly what he is most likely to succeed in; and invaluable to those who are selecting partners for life to be assured with respect to the suitability of their choice, though it must be admitted that in these cases physiognomy, however valuable, is not the only guide, as it is when we meet those with whom we must transact business or interchange social converse without time for lengthened acquaintance. A general knowledge of this science would make the impostor and thief so apparent that wickedness would be no longer marketable, and there would be little chance of a livelihood except for the honest and upright. Merciless exposure of vice, as Dr. Simms intimates, would take place, if the vicious man carried on his face a signboard read by every one, and that would be such a check that these unfortunates would be compelled to seek the paths of virtue. This is certain to be when the principles of physiognomy are put into daily practice, when they are taught in our schools, and seated in the professorial chairs of our colleges. This work gives evidence of great originality and comprehensive observations that the practical mind will not attempt to controvert. There is also a vigor of style, joined with sound judgment, displayed in the book and system thus given to the world, and they cannot fail to gain for the author many warm friends and permanent fame. It is one of the best works we know on the subject—popular, thoughtful, and advanced, without being rash and speculative. Were it properly appreciated and read, an improvement in our race, both physical, mental, and moral, would be the gratifying result. We cannot too strongly recommend it.—*The Monetary and Mining Gazette, London.*

DR. SIMMS AND HIS LECTURES IN GREAT BRITAIN.

Dr. Simms is known as a most skilled practical physiognomist. — *Pictorial World, London.*
 The room was crowded, and numbers were unable to obtain admission. — *The Leeds Express.*
 The lecturer treats his subjects in an able and interesting manner. — *The Newcastle Daily Journal.*
 Dr. Simms lectured on physiognomy, and highly interested his auditors. — *The Sunderland Times.*
 Dr. Simms is exactly the gentleman to popularize a very useful science. — *The City Observer, London.*
 Dr. Simms' lectures at Westbourne Grove Hall are a decided success. — *West London Times, London, 1873.*
 Will amuse, instruct, and enlighten the mind, and purify the affections. — *The Rock (a religious paper), London.*
 In describing character from the form and face, Dr. Simms stands unequalled in the world. — *The Free Press, London.*
 Dr. Simms' lectures are full of curious facts and observations, and are copiously illustrated. — *The City Press, London.*
 His design has nothing absurd in itself. The gift of reading character is of great use. — *The Saturday Review, London.*
 A better acquaintance with physiognomy ought to be the first consideration of this age. — *The Cosmopolitan, London.*
 He presents a new and complete analysis and classification of the powers of the human mind. — *Public Opinion, London.*
 Dr. Simms has pushed to a logical conclusion the doctrine that a man's character is seen in his face. — *The Metropolitan, London.*
 The author is a true physiognomist, and is known as one of the most interesting popular lecturers we have. — *Human Nature, London.*
 Large and intelligent audiences have attended the lectures, which have been highly successful. — *The British Daily Mail of Glasgow.*
 It cannot be denied that the subject is of importance. This work contains evidence of shrewd observation on the part of the author. — *The Lancet, London.*
 Dr. Simms has been delivering a course of interesting lectures in the city on "Human Character." The lectures were highly instructive. — *The Baptist (a religious paper), London.*
 Dr. J. Simms, the eminent physiognomist, is delivering a course of very instructive lectures on physiognomy and physiology. — *The National Food and Fuel Reformer, London.*
 Dr. Simms, an exceedingly clever physiognomist, delivered a series of the most instructive and amusing lectures to which it has ever been our pleasure to listen. — *Icon, London.*
 Last night Dr. Simms delivered the last of a course of nine lectures in the Freemasons' Hall, George Street. The lecture last evening was delivered to a crowded audience. — *The Daily Review of Edinburgh.*
 Anthropological Institute, Nov. 13, 1873. — "A most interesting oral communication was made by Dr. Simms, of New York, on a flattened skull which he had brought from the Island of Mameluke in the River Columbia." — *The Hour (a daily), London.*
 An Intellectual Treat. — Dr. J. Simms, the author and physiognomist, is well known as an expert handler of the matters upon which he touches, and as they concern all classes of the community, this opportunity should not be lost. — *The Leicester Evening News.*
 Anthropological Institute of Great Britain and Ireland, Feb. 9, 1875. — "Dr. J. Simms also gave his experiences of the physical characteristics of the Basques, as he had lately seen them, and testified to the admixture of fair and dark elements noted by Prince Lucien Napoleon in his remarks." — *The Academy, London.*
 Dr. Simms is one of the most successful exponents of this science, and has done more than any of his brother scientists to render it popular and attractive. He is the author of a very learned and elaborate work on the subject, entitled "Nature's Revelations of Character, or Physiognomy Illustrated," which has been very favorably received in literary and scientific circles, and, though he is by no means unknown in the United Kingdom, it has prepared for him, on the occasion of his present visit, a specially hearty welcome. It is a subject on which society needs much teaching, and none is better able to impart that teaching than Dr. Simms, or to convey it in a manner more agreeable and attractive. — *Northern and Eastern Examiner, London.*
 On Friday evening, Dr. J. Simms, the most able and profound living physiognomist, delivered his fifty-second and closing lecture of a very successful series in London, on physiognomy and physiology, to an audience that occupied every portion of the large gallery and the body of the spacious room in South Place Chapel. As soon as Dr. Simms entered the lecture-room, on the occasion of his last lecture, there was a general outburst of cheering, that continued until he made his bow and was ready to speak, when perfect silence reigned throughout the evening, excepting the hearty cheering often elicited by the jokes and quaint remarks of the Doctor regarding love and marriage, the subjects of the lecture. The vast magnetic and mental influence which Dr. Simms exercised over the audience can be obtained by long practice only, with a taste for the work. The lecture contained advanced ideas. — *Daybreak, London, March 26, 1875.*
 Physiognomy. — Dr. J. Simms, the learned author of "Nature's Revelations of Character," a work that has excited great inquiry into this much neglected science, is now delivering a course of lectures on his favorite subject in London. We have attended two of these lectures, and have been much interested. Dr. Simms has studied the indications of character as shown in the lineaments of the face for a lifetime, and has studied them well. He is the most able and the most popular exponent of physiognomy among living men. His lectures are instructive, and abound with fine sallies of rich American humor. The interest excited in the subject is very great, for notwithstanding the inclemency of the weather, the lecturer draws full audiences. If our friends have an hour to spare after seven in the evenings they may spend it pleasantly and profitably with this distinguished physiognomist; and if they wish to know their real character, and the secret of their personal power, Dr. Simms will aid them. — *The Monetary and Mining Gazette, London Jan. 28, 1875.*
 Physiognomy. — This is an important and interesting subject, especially when treated as ably and elucidated as clearly as is accomplished at South-place Chapel (a very large church, formerly occupied by the Rev. John Wesley, is London, England), near Moorgate street Station, by Dr. Simms, who seems to possess the faculty of reading faces like a book, and of judging from the conformation of the body, but principally from the countenance, the disposition and even the thoughts of the person examined. This is a rare faculty, and one due, in this case, to long and observant experience, as well as to an acute and constructive intellect. Human nature is a complicated network, yet the doctor seems to unravel its difficulties with ease, and in distinct and pleasant language imparts to his listeners the result of his investigations. The lecturer, whom we have twice heard with great delight, has been a great traveler; and, as we are assured that the earth was created before man, we are glad to hear that the doctor promises to give an account of his travels and observations upon the earth as he now deals with the earth's inhabitants. Lectures of this description would be even more germane to us, and we would gladly open our columns to reports of such discourses, which would aptly claim a place in the "FREE PRESS, Official Reporter to the British Colonies and the United States of America." — *Free Press, London, February, 1875.*





LIBRARY OF CONGRESS



00023319470